

THE  
CATHOLIC PRESBYTERIAN.

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THE EGYPTIAN QUESTION.

IN the August and September numbers of the *Nineteenth Century* we find two articles on the Egyptian question, which, in their conflicting views of the causes of the present war, may be taken as indications of the variety in public opinion generally. In the first, Mr. Dicey (who is always an intelligent and instructive writer on Egyptian affairs) makes the factors in the Egyptian problem, the fellaheen; the Turkish party, which includes the pachas and the large landed proprietors; the Levantine population, under which he comprises Syrians, Armenians, and other non-Mussulman nationalities; the army; the European colony; the Control; and the Khedive. Under these heads he gives a great deal of useful information; and yet I must say I would have somewhat varied both the division and the details under each head. In the first place, I cannot agree with him "that, of all the facts in Egypt, the utter absence of anything like public life or political sentiment amongst the fellaheen is the most important;" nor in the opinion that the fellah and his donkey are in very much the same relation towards their rulers. This opinion I find is a very general one in this country. Thus, in a leading London daily, I recently saw the question asked as to the existence of "public opinion in Egypt," and emphatically answered, "There is none;" and a like question as to the existence of political principles, answered in like terms, "There are none."

My opinion on this point is very different. There has of late years sprung up in Egypt a pretty extensive weekly and daily press. I cannot give the statistics, and they might appear small in comparison with those of Britain or America; but the admirable arrangements of the Egyptian postal system for the past few years, and the general awakening of the public mind after a sleep of ages, have caused the little Arabic sheets (which, though they appear contemptible as compared with your great dailies, are still crammed full of matter) to secure a wide circulation. And though only one of them may go to a village, it is read and re-read to little groups of listeners in the public places and cafés, and then passed from hand to hand until its contents have

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been thoroughly "read, marked, and inwardly digested." In our large cities in Egypt we even have the institution of the news-boy, as well as the shoe-black; and they have a very economical way of supplying the public thirst for news—viz., by carrying the successive issues of the *Watan*, the *Tayef*, the *Hejaz*, the *Ihram*, &c., &c., from shop to shop, and allowing the occupants to read them at the rate of five paras (an inappreciable fraction of a penny) for a reading.

As to the question of the existence of a public opinion in Egypt, I would rather say that there is nothing but public opinion. Except during seedtime and harvest, the fellaheen have little to do. Their houses are dark hovels, in which they merely sleep. There is no private or family life. The genial climate leads the men to spend the greater portion of their time in the public streets; and even when the curtains of evening are drawn, they retire to the cafés or reception-rooms (*mandaras*), with which the houses of the well-to-do are furnished, and spend the long evening in smoking and talking politics. And what gives interest and zest to the desire for news and political discussion is that they have in them a deep pecuniary interest. When the fellah—after having been for years, we may say for ages, fleeced of all by the frequently recurrent visits of the tax-gatherer, with his korbash and ankle-screws, so that he is ready even to relinquish his lands to any one who will become responsible for the demands made upon him—suddenly finds that a bit of paper is thrust into his hand, which, on his taking it to the nearest reader, tells him what he is to pay for the current year, and at what times; and when he learns that this happy change is due to something which they call the "Control," and that his land, which lately he wished to give away, is now worth five, ten, or even twenty pounds sterling in the market,—surely he would be a greater fool than even Mr. Dicey represents him if he did not prick up his ears, and ask what this Control meant, and how it came to pass, and all about it. Then other causes come in fitted to sharpen curiosity and interest, of which more anon. I may here state as a fact that I spent the four months preceding the acute stage of the controversy between Arabi and the Khedive in a remote corner of Egypt (the Upper Thebaid); that during that time I was constantly moving from village to village, and in free intercourse with the fellaheen of all classes; that they improved the opportunity by vigorously plying me with questions about the "*politica*," and that I generally found that they were better informed on the recent movements in the political horoscope than I was myself.

Next, I think that Mr. Dicey is wide of the mark in "including the Pachas and the large landed proprietors in the Turkish party," and in saying that Arabi's "strength consists in his alliance with the Turkish party." There is a "national party" in Egypt, but that party is a national *Egyptian* party. So far as the Turkish Pachas are large landed proprietors, they have a point of common contact and sympathy with the indigenous landed proprietors in opposing such measures of

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the "Control" as *e.g.* their pet one of the Cadastre, because in common they know that a new survey of the land of Egypt would bring many of their acres (which, under the old regime of favouritism, had enjoyed exemption) within the broad-leaved books which the tax-gatherer carries over his shoulder in his bag. But the movement is as intensely anti-Turk as it is anti-Frank. Was not one of the first of Arabi's emeutes to remove the Turkish Minister of War? What of the forty-two Circassians (Turks) whom Arabi wished to send to the bottom of the Nile after having tormented them in the cells under the Abdeen barracks? And did not the first Turkish commission, as well as the second commissioner, Dervish Pacha, go home wiser and sadder men after their ineffectual attempts to compose the Egyptian difficulty? And if it be true that the Sultan has at length determined to send soldiers to Egypt, he will find—but we will not prophesy.

But the great exception which I have to take to Mr. Dicey's article is, that in his enumeration of "factors," he entirely ignores the religious one. This is verily the play of Hamlet without Hamlet, or Buckle's "History of Civilisation" without the acknowledgment of Christianity as one of the factors in his cosmos. The Egyptians, whether Idolaters, Christians, or Muslims, have ever been described to us in history, from the days in which they reared those massive temples which are still the wonder of the world down to our own days, as a most religious people; and it would be passing strange if religion did not enter into the present embroglio. All my observations lead me to believe that the *religious factor is the predominant one*. This, I know, is what the English people are exceedingly loath to believe. In the daily newspaper to which I referred above, it is said—"Nothing of a religious kind has as yet been brought forward as the ground of the conflict which Arabi and his party are engaged in." But it must be remembered that of the five and a-half millions of the population of Egypt, five millions are true, conscientious and bigoted Mohammedans; and is it necessary at this late date in the world's history to explain that the spirit of that system is one of bitter hostility to Christianity, and that no Mohammedan nation can take up arms against a Christian one, without its being with them a *holy war*? It is a great pity that Mr. Dicey, and those who have manipulated the affairs of Egypt, have not been qualified by a knowledge of the Arabic language and intimate converse with the people to see more of what has been doing behind the scenes during the past few years, to read the inflammatory articles which from day to day and week to week have been published and read, to hear the speeches that have been made, and to study the causes at work which have at length culminated in this dreadful war. In comparison with these, the petty interests of the small circle of large landed proprietors and of discharged and disappointed officials are as nothing in the balance.

The policy of the house of Mohammed Ali from its accession has

been that of encouraging foreigners and European innovations in Egypt. A great deal that is sound and good, and approved of by the great mass of Egyptians has thus been introduced. Egypt is now a very different country from what it was twenty-seven years ago when I first went there, and the Egyptians have in general appreciated and entered into the improvements, and that without seeing whither they were drifting, and what the end must be—viz., a contest, and then the "survival of the fittest," or at least the strongest. Alongside of the modern improvement the old system of Mohammedan superstition and despotism has existed and flourished. I have often taken transient sojourners in Egypt to visit two institutions in Cairo, which are only about fifteen minutes' walk apart, and which are typical of the two great systems which, like Jacob and Esau, have been struggling in the womb of the Egypt that is to be. The first is the Government College in the Derb El Gamamiz. There, as the visitor passed from room to room, he would see classes of young Egyptians, amounting in all to about 400 youths, reciting their lessons in algebra, geometry, astronomy, drawing, natural sciences—indeed all that constitutes a liberal education in the curriculum of a college in Europe or America. The other is the great university connected with the Azhar Mosque, founded some nine hundred years ago, and to-day the greatest centre of Mohammedan learning in the world.

On entering the great court of the mosque, after divesting ourselves of our boots (for the place is holy), we beheld hundreds of boys sitting upon the pavement of this court and in the surrounding porches, committing to memory the Kuran *verbatim et literatim*, so that they can recite the whole book without a slip in a single accent or vowel point. This is the foundation upon which the education is to be built after entering the portals of the mosque. The spectacle which presents itself is a very unique one,—an immense room, the roof of which is supported by about one hundred and twenty marble pillars (though our guide tells us that no one has ever been able accurately to count them), each pillar being said to have its professor. Scores of these may be seen at any time of the day, each sitting with his back to his pillar, upon a sheep skin, or if his class be large, upon a small raised stool. In a circle before him sit his pupils upon the thickly matted marble floor, perhaps a dozen or twenty, perhaps eighty or a hundred, sometimes with their text books in their hands, sometimes writing from his lips as he lectures; and the hum is increased by hundreds of others who are sitting in the vacant places between the classes, committing to memory, while their bodies are moving to and fro, or copying their text books. The normal number of students for many years has been about 12,000, but during the past year it rose to 16,000. There are students here from India, Mesopotamia, Zanzibar, Central and Northern Africa—indeed from the whole Mohammedan world; still the great majority are Egyptians; and while it is true that the most of the Egyptian



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youths who enter are not sent by their parents from any overweening love of Muslim lore, but to secure exemption from the forced labour of the *corvée* and the military service, the result is nevertheless the same—viz., that after spending from seven to eleven years in the institution they come out bigoted and astute Mohammedans, just as when the young men from similar causes enter our missionary institutions, they come out bigoted—or, as we would say, intelligent and earnest Protestants,—and naturally. The curriculum of study in the Azhar, comprising grammar and logic, rhetoric and history, political economy and jurisprudence, theology and ethics, is all founded upon the Kuran, the text of which they had memorised under the porches of the outer court, or in the primary schools of their native villages, and it has not a single point of contact with the circle of our modern science and literature. Nay, it is not only independent, but intensely antagonistic. The professors know too well, for instance, that should they teach modern astronomy, one peep through a telescope would forever dissipate Mohammed's cosmogony with its seven heavens and seven flat layers of earth beneath them. And these young men, when they go home to their villages, and don their big white turbans as muftis, and kadis, and fekis, could never condescend to consult a new-fangled almanac to learn on which night of the year the new moon of the month of Ramadan should appear, so that the faithful may commence their month's fast, but they insist on climbing up the minaret of the village mosque for several evenings as the sun is setting, and thus the faithful fast "on sight," as the Kuran commanded.

I am sorry to find that my learned friend Mr. Sheldon Amos, in an article of singular merit and discrimination in the August number of *The Contemporary Review*, disparages the training which the students receive in the Azhar. He says that "too many of the students leave more ignorant, because more palsied in mind, than when they came." But if Mr. Amos had studied Mohammedan literature and jurisprudence in the Arabic as long and successfully as he has English, and broken as many lances in theological controversy with the professors and students of the Azhar as I have done, I am sure he would have learned to appreciate more highly the mental training of the Azhar.

I may here mention an incident to illustrate this. Some years ago, wishing to avail myself of the opinion of a learned Mohammedan on the words and expressions used in a new translation of that matchless compendium of Christian doctrine, "The Westminster Shorter Catechism," I secured for the purpose the services of one of the shaikhs of the Azhar. Day after day he came to my house by round-about streets, lest he might be suspected by his brother believers of coming for instruction for himself. We began with the expressions so familiar to the readers of *The Catholic Presbyterian* concerning the chief end of man, the existence and attributes of God, and the divine decrees. I explained to him just what we wished, and what we did not wish to say,

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while he answered my questions without remark or comment, until about the third day, when he laid down the book with no little amazement, and said, "Now, tell me how you Franks come to know anything about these subjects?" I answered, "If we do not know, who does?" He said, "We do, but we had no idea that you also do." This is the general opinion of Muslims. They say that "Englishmen have their intellects *in their palms*," meaning that while they have a vast amount of mechanical genius and skill, such as are requisite for the construction of a steam-engine, they are "nowhere" as compared with themselves in the high fields of literature, religion, and ethics. When these men, thus trained in the Azhar, go home to their villages and distribute themselves among them in the capacity of judges, ulima (learned ones), muftis, &c., the oracles of their rustic co-patriots, the fellaheen—it is an example of "reckoning without one's host" to suppose, as Mr. Dicey does, that they are simply donkeys.

But it may be said, though this may be true as to religion, the present is a political question. I answer, *Religion and politics are with Mohammedans one, and the Kuran is the text-book of both*. As to the *animus* of the Azhar, I may relate how, some twenty years ago, I for the first time visited that renowned institution at the request of, and in company with, two Syrian friends, who felt a curiosity to see this great centre of Arabic literature. Through the Consulate I had secured a permit, and a policeman from the Government. The visits of Franks were then so rare that the shaikh of the mosque (rector of the university) came down to receive us. My Syrian friends soon divested themselves of their easy-fitting Oriental shoes, and walked in, chatting with the shaikh. While I was unloosing my more elaborate Frank sandals, one of the professors who was passing out, arrested by my non-Islamic hat, and not divining that I understood Arabic, remarked—"If the Lord will, it will be an entrance without an exit"—not a very assuring introduction. I soon joined the company of my friends, and the shaikh was explaining matters to us, but it was not long until we were surrounded by such a crowd with flashing eyes and threatening expressions and gestures, that, notwithstanding our policeman had a sword, we were very happy to listen to the advice of the shaikh to *step quickly* and get out.

The last time (about a year ago) when I visited the mosque with a party of friends, I heard a similar expression, on our entrance, from one of the attendants, and, turning it into a joke, passed on. But the conversation had been overheard by some of the authorities, who are much more amenable now than they were twenty years ago to the talismanic influence of backsheesh. When we came out we found the culprit collared, and standing pale and trembling at the door; and two korbashes were lying on the pavement before him, while he held out his hands beseechingly towards me. When it was announced that he was to be punished for his insult to us, I placed my foot upon the

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instruments of torture and requested them to let him go, adding that he and I had only been indulging in pleasantries, and that at any rate I had forgiven him. They already had him almost down on his face; and when let loose he sprang forward to kiss my hand, but I told him it was nothing. I have no doubt, however (though I cannot say that I heard it), that we were hardly in our carriage before—from the culprit and all the rest of them—a volley of curses went forth against the "Christian dogs."

I have said so much concerning El Azhar, because it has been a most influential factor in the Egyptian question, but I have more to say. More than a year ago, the shopman of our mission book-shop put into my hands a book which had been brought to him, with the request that he would keep it "in stock." He said that the Government had at first prohibited its publication, but that afterwards, under pressure from the Arabi party, they had yielded. On looking at it, I saw that it was entitled, "*Precious Words*," written by Shaikh Husein El Mersafi, one of the leading ulima of the Azhar, and one of the blind professors of the mosque; I also saw that it was published at the expense of four others of the leading ulima of the mosque. That night, after my other work was done, I became so interested in the book that the morning light streamed into the eastern windows before it was laid aside. After it was finished, permission was given to sell it; and the result was that many copies were sold, together with the issues of the British and Foreign and American Bible Societies, and the books of the American Mission press. The book might properly be called the manifesto of the National Egyptian party. It treats of nationality, love of country, government, justice, and oppression, politics, freedom, and education, and might be described as a reformed system of Islamic political economy, or a tractate on Islamic Protestantism. It is the only book which, in our precipitate flight from Egypt, I brought with me, except my Hebrew Bible; and had you space for it, and I time to translate it, I doubt not it would conduce to the edification of English readers. Let me only translate one passage—the one which appeared to me most objectionable in the whole book. On the first topic (nationality) the author says that a "nation is an aggregation of people who are bound together by the bonds of language, place, and religion." After saying much that is good and sound on this topic, he proceeds:—"It is also the duty of the nation to see that its lands be preserved to it, in the relation of a house to its owner. Now the zeal and jealousy and protecting care of the owner cannot suffer him to permit anyone to enter his house, except in the capacity either of a servant, or guest, or tenant; the latter, when his house is larger than he needs, and his necessity calls him to dispense with a portion of it: so it is the duty of the nation not to allow anyone to enter its land, except in one of the capacities above mentioned. Now there are to each, servant, guest, and tenant, well-known and acknowledged restrictions and bounds,

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of which we may mention that none of them is to be allowed to do anything in the house, except by the permission and according to the good pleasure and for the benefit of the owner, and with confession of his aid and of submission to his will. Thus must it be also with the nation, otherwise a man will be in a worse state than the beasts of the field. Dost thou not behold the sparrows, how, when one of them has taken a house for its home, in which to live and seek its provision from God, and when a strange sparrow intrudes upon its home, it is not content merely to manifest its antipathy, but with excited wrath pursues the stranger until it drives it away from the highest walls of the dwelling to some remote distance; while, if females of its own kind come around it, though they may not have been before known, it knows them and shares its food with them, and that because they come confessing their dependence upon him, and an expectation of sharing what he may receive? And as for the cock, which is with us the proverb of frivolity and folly, so that he is even said to be wiser when young than when old, dost thou not see how he conducts himself when he perceives another cock come near his hen that he has chosen for himself, as he stands at the kernel of corn which he has found, and calls her to come and take it, with his cries of compassion, and sympathy, and companionship, and love? And as for the dogs, which are said to be the basest of beasts, so much so that their names and appellations are used by us in our curses and imprecations, how dost thou behold them appropriating to themselves a quarter of the town which they know is sufficient for their bodily exercise and provision? None of them quarrels with his companion, and they stand before their feeder, each one receiving what he can obtain. But if it should happen that a strange dog from another quarter appears amongst them, the whole of them will immediately arise against him. Then, if his celerity of foot enables him to escape, well and good; otherwise his appointed days are ended."

Will the reader please lay the above alongside the fact that, for several years past, Egypt has been virtually governed by foreign interference—English and French. This interference has been specially burdensome on two points—viz., the harem system and slavery, the two being, from this point of view, identical, for it is on the slavegang that the chief dependence is placed to supply the demands of the harem. The Islamic sparrow or cock claims the privilege (he may conscientiously believe that the verses of the Kuran give him the Divine prerogative) of having "two or three or four," and besides as many as "his hands may possess (*slaves*) of his own kind;" but as to the other sex, who peck around him where he scratches, he does not wish his prerogative to be interfered with. Not that the interference with his calling around him additional hens (white, black, and copper-coloured,—Circassian, Nubian, and Abyssinian) has been very seriously carried out; for the politicians have not met the expectations of the members of

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the Anti-Slavery Society, and, besides, Oriental diplomacy has generally, in the slave treaties, as in other matters, got the best of it; but the matter has been vexatious, and has put the man of the house in an awkward position.

Then there are other vexed questions. The man of the house likes to have the keys of the money-box hanging at his own girdle, and to be permitted at will to finger and count over the contents. On this point I only need refer to the persistent attempts of the Chamber of Notables to manipulate the Budget. The Controllers-General had conferred upon them "full powers of investigation into every public service of the State, and their duties included inquiry, control, and surveillance." The Arabic word by which they were designated was consequently *Murakabeen* (watchers), and I need not say that the presence of such unwelcome officials must be considered a special impertinence in an Oriental household.

The feelings of antagonism engendered by causes such as these are not mollified but rather aggravated by intercourse with a ruling Christian race. I read with surprise in the current number of *Blackwood*—"That the recent massacres at Alexandria should have been thought, even for a short time, to be the result of a wide-spread fanaticism, argues a very imperfect acquaintance with the feeling of the lower classes in Egypt. Had the massacre taken place twenty years ago in the interior, as at Damascus in 1860, it might perhaps have been due to religious hate. . . . But that in a city where the Christian element is so strong, where the nationalities are so mixed and so numerous, and where the original severity of Muslim life has been so entirely undermined by intercourse with the West, a genuine religious outbreak should take place, while Cairo and Damascus, Hebron and Hamah, remained undisturbed in their usual tolerance of the infidel, was a supposition which no one acquainted with the character of the population in the Egyptian seaport could easily entertain." It is beside my purpose here to produce the proofs which I received in abundance before leaving Egypt, to show that the massacre of 11th June was the result of Muslim fanaticism, let loose by Arabi and his compeers expressly for the purpose of closing the vexatious negotiations with Dervish Pasha, and to give the English and French a fair slap in the face in return for their naval demonstration (which we in Egypt knew could only be an irritation). But as to the principle involved in the above extract, I have to say that I spent five years in Damascus previous to 1860, while the Muslim sensibilities were unusually excited by the Crimean war; and I had the Muslim rabble following me in the streets singing words which may be translated into English thus—

"O God, rain, O God, snow,  
And, O God, curse the Franks,"

and then making the paving stones, with which they were beating time, to whiz about my ears. I have since resided more than five times



five years in Alexandria and Cairo, and I unhesitatingly assert, that of the three cities, Alexandria is the one in which Muslim fanaticism is chronically in the most acute state, the one in which Arabi could most easily get up such an episode when demanded by his political programme, and this for the very reason that in Alexandria, "the original severity of Moslem life" (it is severity which makes people love their religion) had been—not "*undermined*," but *excited* by "intercourse with the West." And was not the Rev. Mr. Graham, the only Englishman who fell in the Damascus massacre, horribly murdered, as is narrated in Professor Porter's book, "*The Land of Gilead*," by the creatures of Mustapha Agha, who, as there stated, "gained his wealth and office through the influence of the English Consul?" I knew that Mustapha Agha well, and would, like Mr. Graham, have committed my life with more confidence to him than to any other Muslim in those days—days when the Turkish Empire was being ruled by Sir Stratford Canning, "*The Great Alshi*," and Mr. (now Sir Richard) Wood in Damascus. But I have learned Mohammedanism better since. I have learned that when a Mohammedan is brought into intimate contact with Christian principle, then is the time that we are to expect Mohammedan fanaticism to be acutely developed in him; and in this state he will live and die, unless the grace of God comes down to him, and makes of him "a new man in Christ Jesus."

But this subject has another face. Until this regenerating influence comes down from above, there is a leavening and humanising influence which will assert itself. The tractate from the Azhar, from which I have quoted above, abundantly shows this. It is most refreshing to record how it deals its heavy blows at Mohammedan lust, superstition, and political and social wrong-doing, and exhorts to patriotism and purity. And here it is my duty to say that there is a *National* party in Egypt of the better sort, such as all true Englishmen would heartily approve of; here it is, too, that we American missionaries claim our places as factors in the Egyptian problem.

I so recently gave the readers of *The Catholic Presbyterian* some of the statistics of our Egyptian mission that I need not now return to the subject, except to add a few items. The report for 1881 shows that during the year there were sold in the land of Egypt 27,160 volumes of scriptures, and religious and educational books, for which the sum of £1286 was realised. At the end of the year we had 54 stations, at the most of which there were schools, and where mission work was being done; the number of pupils in the schools last year was 2410, and the number of Egyptians in full communion in the Protestant Church 1200. And these are not pauper pupils, and pauper adherents of the mission. The amount expended by the natives themselves for the schools under the oversight of the mission was last year £1420, while the grant in aid from the mission for these schools was only £108. The demand for teachers for village schools was far in advance of the supply by the

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training institution at Osiout. The total sum paid *by the natives* for church, and school, and all purposes connected with the mission was £4546. This is only for the last year, and the process which these figures indicate has been going on in increasing ratio since the establishment of the mission in 1854.

It has been no part of the duty of the missionaries to preach American Republicanism or politics in any form; still, it is true that the entrance of God's Word gives light, and that those whom Christ makes free are free indeed, not only spiritually but also politically. This mission work, together with other influences which might be mentioned, if time allowed, has very extensively leavened the whole population of Egypt, and caused a longing and yearning in the breasts of thousands of Egyptians for something better than the old spiritual or political despotism; yea, and a desire for Egypt *for* and Egypt *by* the Egyptians, freed from the trammels of both Turkish despotism and European leading-strings. This was the feeling in the better portion of the "National party." Children are always impatient of delays, and it was only natural that they should imagine they were competent to take the reins of affairs into their hands long before we thought them capable. I shall never forget the dismay of this section of the National party when they found that by the "march of events," and the unaccountable blundering of the men who managed things, they were irretrievably thrown into the arms of Arabi and his military dictatorship. Let me give a case in point. The editor of *El Watun* (*La Patrie*) newspaper, which has for years been recognised as the "organ" of the better section of the National party, is a young man of bright natural parts who was educated from infancy in our mission-school in Cairo, and has for years been the leading professor of Arabic literature in the school. He is not only a leader in Arabic literature but an earnest Christian man; but he has cast in his lot with all his heart with the National party. More than a year ago I told him that the style of writing in which he was indulging in the *Watun* would yet, if allowed to take its course, cause our streets to flow with blood, but he could not then see it. Later, however, when he and the whole "Chamber of Notables," with the exception of nine members (who were the creatures of Arabi), found themselves in the grasp of Arabi; when he was sent for, and told by that dignitary that he must change the tone of his "leaders," or be sent for imprisonment in a room which is usually the smallest and the least salubrious in an oriental house, the military usurper adding that "that bit of a Europe had quite long enough dictated to Egypt"—it is needless to say how great was his disgust. And when I stood upon the Porch of Shepherds and saw the crowd of shoeblacks which ran before the carriage of Dervish Pacha shouting "Death to the Infidels," I noticed him on the other side of the street waving his tarbouch, and, as I afterwards learned, shouting—"Victory to the Cross."

Let it not be thought from the above that I am in sympathy with

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Mr. Blunt in the nonsense he has written in the second article mentioned in the introduction to this one. It is necessary thus strongly to characterise it, because I have not time now to notice it at length, as I hoped to do when taking up my pen,—that nonsense about Pan-Islamism, which reaches its climax when he speaks of “Lady Anne’s acquaintance with Arabi’s wife and mother, who, if misfortune overtakes them, may count upon me.” Why did he not say Arabi’s wives? Perhaps he left Egypt too soon to learn that after Arabi had planned and seen executed the Alexandrian butchery of June 11th, he felt that he might lie back upon his laurels for a time; and so he took to himself another Delilah to weave them around his heroic brow.

One word more. Mr. Dicey says: “There are three things, and three things alone, which can gradually elevate the condition of the fellaheen. These things are—exemption from arbitrary taxation; power to reap the fruit of their own labour; and the establishment of independent courts under which they can secure justice for themselves.”

My sentiment is, that the three things which alone can gradually elevate the condition of the fellaheen are—

1st, Protestant Christianity.

2nd, The sound education which is its result; and

3rd, The political and social institutions, such as those we mention, which must follow.

G. LANSING.

## DR. STOUGHTON AND THE RELIGIOUS HISTORY OF ENGLAND.

DR. STOUGHTON has gathered together in his “History of Religion in England from the Opening of the Long Parliament to the end of the Eighteenth Century,” those writings of his which have given him a foremost place among the historians of the progress of religious thought in England. The work has been undertaken and executed in the large-hearted manner characteristic of the author. Dr. Stoughton is the John Howe of the present generation. Like the old Puritan leader, he has been able to combine, in larger measure perhaps than any other man, loyalty to the principles of English evangelical Nonconformity with a catholic appreciation of what is good and true among fellow-Christians who do not accept his own distinctive theological and ecclesiastical ideas; and, like him, he has been able to maintain, through times of fierce controversy, kindly personal relations with men of opposing parties and creeds. Few histories of religion better carry out than his the principle of the broad catholic definition of a local church which is given in the Westminster Assembly’s Confession, that the

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visible church consists of all those who profess the true religion, together with their children. "I am fully persuaded," he says in his preface, "that the only method by which a satisfactory account of each denomination can be given, is by exhibiting it in connection with all the rest." This true conception of the nature of his task has enabled him in large measure to fulfil his aim "to do honour to Christian faith, devotion, constancy, and love wherever they are found," whether among Anglicans, like Bishop Ken, George Herbert, and Isaac Walton; among Presbyterians, like Baxter, Oliver Heywood, and Joseph Alleine; among Congregationalists, like John Howe and John Owen; among Quakers, like the Gurneys of Earlham; or among Baptists, like Daniel Taylor and William Carey.

His Church of England is therefore a great deal wider and more catholic than that part of it which is "by law established," and his history gathers together all those scattered streams of religious thought and life which have enriched the Christianity of the English people, and have been reproduced wherever England has planted herself beyond the seas.

Dr. Stoughton's scheme embraces the history of religion in England during the quarrels of James and Charles with their parliaments, the church government of Cromwell and the Commonwealth, the religious resettlement during the restoration of the Stuarts and the persecution of Nonconformity under Charles II. and James II., the policy of the revolution under William of Orange, and the state of religion under the Georges. It contains, in short, the religious history of England during two stormy centuries, the 17th and the 18th, and traces the progress of religious life during these two centuries, animated respectively by ecclesiastical passion and religious indifference.

No student can have failed to mark the difference between the ecclesiastical history of England and that of Scotland. In England the progress of national liberty, bringing about a gradual advance of the power of the people in managing the affairs of the nation, has always been the most important element in popular movements, while ecclesiastical questions have always occupied a secondary place. The English State has always taken the place nearest the heart of English patriots, and church reform has seemed important to them only in so far as it was needed to secure political liberty or to curb the despotic power of arbitrary monarchs. The history of the English people is the history of the English State, and of the gradual broadening of its political constitution. In Scotland the history of the people is the history of the church; for there the church has always, from the Reformation down to the Reform Bill of 1832, more truly represented the people than any political organisation. In England the progress of religious liberty has always taken the form of the State controlling and keeping in check an arbitrary and despotic ecclesiastical power; in Scotland religious liberty has always been fought for by a popularly governed church, in

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its struggle to preserve the right of self-government against the encroachments of political power.

The history of religion in England can never have the absorbing interest which it has in Scotland ; in the latter country it is the central thread on which has been strung the whole life of the people ; in the former the movements of ecclesiastical creeds and parties humbly attend upon the larger struggles for civil liberty. Henry VIII. established the Reformation because the Pope would not grant him a *concordat* like the famous French *concordat* of 1517. His jealousy of his rival, Francis I., would not permit him to see the King of France head of the French Church and sole dispenser of the ecclesiastical patronage within the realm, while he had no such power. Henry's reformation was little more than the forcible seizure by the King of England of that supremacy over the Church within his realm which the Pope had, of free gift and bargain, handed over to the King of France. The English people were never heartily Protestant until they awoke to the fact, first under Mary and then under Elizabeth, that the independence and power of the nation required them to take a side, and that the anti-Papal and anti-Spanish side in the end of the sixteenth century. Even during the civil wars, Cromwell and Vane fought fiercely for Puritan reformation in order that men might enjoy the civil right of liberty of thought and action. And to this day the ordinary Englishman will stand a good deal of doctrinal preaching of an advanced anti-reformation type if his Anglican parson will only refrain from forcing him to turn round to the east when he wishes to look straight before him, and not order him to bow when he prefers to stand upright. The ecclesiastical history of England is seldom more than a running commentary, of the *dilettante* type, upon its civil history.

Dr. Stoughton's history of religion in England always brings this fact clearly before us,—the divisions of the work follow the change of dynasties: "The Church of the civil wars," "The Church of the Commonwealth," "The Church of the Restoration," "The Church of the Revolution," "The Church of the Georgian era," are titles which of themselves tell us how much the ecclesiastical polity of the country is the handmaid of the State.

The most interesting part of the first volume for Presbyterians is undoubtedly the somewhat pathetic story of the Westminster Assembly. There were zealous Presbyterians in England before the Long Parliament began its sittings, and certain districts of the country, such as Lancashire and London, were perhaps ripe for Presbyterian Church government, and knew what it really meant ; but the work of the Divines who met in the Jerusalem Chamber in Westminster was doomed to failure before it had begun. Sir Harry Vane's embassy to the Scottish Covenanters might have forewarned the Scotch what they had to expect in England. The Englishman pleaded long and earnestly for a league between the two countries. Civil liberty was the aspiration of



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the English leaders, and Vane did not care for the Scotch Covenant. He soon found that the Scotch felt the church side of the question to be by far the most important, and that he could not get his civil league unless he consented also to an ecclesiastical covenant. The very name of the instrument of alliance, "The Solemn League and Covenant—League for the English, Covenant for the Scotch—showed how the allies had different aims, which in the end must run counter to each other; and so it happened. The Assembly met at Westminster, but the heart of the nation was not with it; and as time went on and the compact scheme of Presbyterian government emerged which was proposed to be national and intolerant, the people and the Parliament felt less inclined to fulfil the Covenant after they had made full use of the League. Dr. Stoughton, with the feelings of an Englishman, sympathises with the Independent members and with the Parliament in the protest against and resistance to the Assembly.

Presbyterianism rightly understood cannot be more intolerant than the people who form the Church. The people elect elders to represent them, and ministers must also be representative to some extent: but only a small portion of the English people knew or cared for Presbyterianism; and the Westminster Assembly was much more representative of the clergymen than of the people of England. No one can read the original records of the time without feeling that England was not ripe for a Presbyterian National Established Church, and without seeing that the Westminster Assembly ensured the failure of its plans by grasping at too much. Had the Presbyterian divines been content with such measure of toleration as the Independents proposed, the English nation might have come to see what Presbyterianism really meant. Discipline exercised by men chosen by the people from among the people should have commended itself to a nation readier than any other to adopt modes of self-government and to throw off priestly supremacy. The facilities for co-operation and arbitration which the orderly arrangement of church courts in the Presbyterian form of government gives, ought in time, when they really understood it, to have commended itself to a people so skilful in all kinds of political and social combination and co-operation. The Westminster divines had not the patience of history, and insisted on thrusting on a great nation, always impatient of clerical interference, their ecclesiastical policy, and that in a high-handed and intolerant fashion. The result was what might have been expected. The Long Parliament thought, as most Englishmen from Wyclif's time downwards have thought, that toleration could only be secured by the civil government reserving to itself powers to restrain ecclesiastics. When at last the Presbyterians managed to secure the imprisonment of the Baptist ministers for the crime of petitioning Parliament, the party had really brought about their own overthrow, and the chance of establishing a church polity at once Scriptural and democratic was lost. The English Puritans asked each

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other if they had pulled Laud down only to put a Scotch presbytery in his place ; and Milton's grim sarcasm that " new presbyter " only meant " old priest writ large," expressed in epigram the common feelings of the English people of the time.

In his second volume, Dr. Stoughton describes the Church in England under the rule of Oliver Cromwell. A large number of the more earnest-minded Puritans were men who were anxious to secure religious as well as civil liberty, and were therefore opposed to any religious polity which insisted on uniformity of creed and worship. The ecclesiastical rule of Laud, with its irritating and cruel interference with the conscientious convictions of pious ministers and laymen, had made them intolerant of Episcopal government ; and as the Prayer-book had been Laud's touchstone, they were led to detest it in most thorough-going fashion. Presbyterian rule had never commended itself to Englishmen as it had done to the Scotch people. English Puritanism was, to begin with, a protest against ceremonies and vestments being made compulsory on all ministers, and the Puritans were ready to accept any form of church government which secured toleration. When the Scotch Alliance, and the presence of many Presbyterians among their own ranks, made them look seriously to the establishment of a Presbyterian Church among themselves, they never lost sight of what they had from the outset desired, individual and congregational liberty. They came to believe that Presbyterianism wished to be as intolerant as the Episcopacy of Laud, that presbyter was but priest writ large ; and they became strongly anti-Presbyterian. Puritanism, in short, in its craving for civil and religious liberty, destroyed two churches and a king ; and Cromwell, who was the incarnation of Puritanism, in all his legislation in ecclesiastical matters, was ruled by the same desire. In Cromwell's legislation Dr. Stoughton shows us the Puritan, full of dislike for the Episcopacy and the Prayer-book which had sent men and women into slavery, had slit noses, cut off ears, and made good and pious men stand in pillory, resolute to maintain toleration, as he understood it, and finding Presbyterian Church government a great obstacle in his way.

Dr. Stoughton's description of Cromwell's " Broad Church policy," as he calls it, is extremely interesting. Episcopalians, Presbyterians, Congregationalists, and Baptists, found place within it, provided only they were able to pass Cromwell's Commission of Triers, and submitted to forego certain claims which their churches had always made. Cromwell recognised Christianity "as part and parcel of the law of the land ;" all the solemn acts of Government were accompanied with religious exercises ; and those who attacked the foundations of the Christian faith were, with Roman Catholics, denied the rights of citizenship. He exercised control over the various denominations principally by means of his Triers. These commissioners were appointed to purge the country of " weak and scandalous Popish and ill-affected " pastors, and

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were further enjoined to see that every one presented to a benefice should have been appointed by their tribunal. This Court of Triers was very unlike any other ecclesiastical arrangement; perhaps the nearest analogy is to be found in some of the regulations of the famous anti-clerical Falk Laws. The Triers were a body of commissioners appointed by the State, whose duty it was to test the life and conduct, opinions, and preaching powers of candidates for benefices. They proposed no creed; they do not seem to have required any regular course of previous study. They did not appoint to benefices. They simply stood between the patrons and candidates for benefices, and the patron could only appoint from among those whom the Triers had sanctioned. This was the principal instrument of control over the Church; but it seems evident that during the Protectorate both Presbyterians and Congregationalists who had accepted benefices found it difficult to exercise the discipline which their churches required. Dr. Stoughton quotes a case in which aggrieved parishioners appealed to a circuit judge to compel the parson to receive them at the Lord's table; the parson stood firm, whereupon the judge advised the parishioners not to pay tithes. Presbyterians, save in London and Lancashire, had no Presbyterian organisation. Episcopalians who accepted benefices had, like Ussher, to refrain from using the Prayer-book, or, like old George Bull, to repeat the prayers without referring to the book. The ecclesiastical policy of Cromwell, which did not provide a Church, and did not rise out of the popular will, could not succeed. His "Broad Church" was a creation of his own, and depended entirely on his strong arm to keep it up; perhaps it was the best possible in the circumstances. The real strength of Cromwell's mode of dealing with religion was displayed in the way in which he treated those sects who did not take the money of the state for the support of ordinances. His policy with regard to churches which accepted state aid was concurrent endowment; with respect to churches which were self-supporting, toleration within the limits indicated.

In the two volumes upon the Church of the Restoration, Dr. Stoughton shows how, with the death of Cromwell, the power of the Presbyterian leaders revived. It was the Presbyterians who influenced General Monk, and persuaded him to declare for the restoration of the monarchy and the return of Charles II. At first the Presbyterian divines wished a restoration in terms of the Solemn League and Covenant. Their ministers, who had interviews with the king in Holland, besought him not to use the Prayer-book even in his private chapel, and not to allow the clergyman to wear the surplice. They soon came to see, however, that the time of a Presbyterian establishment was over, and that they must learn to give and take. The history of the times shows a slow gradual advance of Episcopacy, and the gradual decline in power and influence of the Independents and Presbyterians. When the king returned, the Old High Church Episcopalians took it for granted that

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the High Church Episcopacy of Laud and Charles I. was, without need of laws or declarations, re-established. They looked upon the years of Parliamentary supremacy as a troubled dream, and began waking life as if these years had not existed. The Court would gladly have acted in the same fashion, but dared not as yet. The Presbyterians and Puritans had brought back the king, not the Episcopalians and cavaliers, and the Puritans were still too strong for the king all at once to re-establish the persecuting Episcopacy of Laud. The work had to be done gradually.

At first an Act was passed (1660), declaring that all present incumbents with undisputed titles were to retain their livings, and yet restoring to his preferment every minister who had been ejected under the Commonwealth, if he claimed re-induction, provided he had not been implicated in the death of Charles I., and had not discountenanced infant baptism. This Act gave rise to a large number of disputes, for many of the present incumbents could show undisputed titles in the sense of the Act, and yet occupied benefices which ejected ministers could claim. It was accordingly somewhat modified in favour of the Presbyterians. The consequence of the Act was, however, the displacement of very many Presbyterian and Congregationalist ministers and the reinstatement of Episcopalians.

As the months passed, the Episcopalians increased in strength, and many leading Presbyterians were content to demand a reduced or modified Episcopacy, after the type proposed by Ussher. They asked that their flocks might have liberty of worship; that they should have godly pastors; that no persons should be admitted to the Lord's Table except on a credible profession of faith; and that care should be taken to secure the sanctification of the Lord's Day. They proposed for government a scheme of suffragan bishops and diocesan synods, the associations not to "be so large as to make discipline impossible;" they requested that no oaths of obedience to bishops should be necessary to ordination; and that bishops should not exercise authority at pleasure, but only according to such rules and canons as should be established by Act of Parliament. They were satisfied concerning the lawfulness of a liturgy, but they objected to the Prayer-book, because it contained many things justly offensive and needing amendment. They also prayed that kneeling at the Sacrament and the keeping of such holy days as were of human institution might not be compulsory; and that the use of the surplice, the cross in baptism, and bowing at the name of Jesus might be abolished. In short, they took up the old objections to the High Church Episcopacy, which had been traditional in the English Church since the days of Queen Elizabeth.

The policy of the King and the Court was to gain time and to use the Presbyterian demand for toleration, as an instrument by which the toleration of Papists might be gradually introduced. Charles, therefore, strenuously urged a policy of conciliation, and offered, at their

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own terms, bishoprics to some of the leading Presbyterians. Baxter was offered a bishopric, but declined it more on personal than on public grounds, and the veteran Presbyterian disputant counselled many of his friends to accept office. Reynolds became Bishop of Norwich, Calamy was offered the Bishopric, and Bates the Deanery of Lichfield.

As soon, however, as it became evident that the cause of Episcopacy was growing, the policy of the Court changed, and at length persecution of the Puritans, after the fashion of Laud and Charles I., was revived. The Solemn League and Covenant, the cherished document of the Presbyterians, was condemned and ordered to be burnt by the common hangman. Convocation, summoned to consider the question of the Prayer-book, first declared against extempore prayer altogether, and then adopted and subscribed the book, and Queen Elizabeth's Act of Uniformity was re-enacted.

All these things made it difficult for genuine Presbyterians to remain in the Established Church, and the difficulty was increased by the denial of the validity of Presbyterian orders, and the order that all clergymen who had not been ordained by bishops should be reordained. Such men as Baxter, Howe, and Philip Henry refused to submit to a second ordination. "Pray, sir, what hurt is there in being *twice* ordained?" said Seth Ward, Bishop of Exeter, to John Howe. "Hurt, my lord," he replied, "it hurts my understanding; the thought is shocking, it is an absurdity, since nothing can have two beginnings."

The Puritans were commanded to make up their minds before the 24th of August, 1662, the feast of St. Bartholomew. Dr. Stoughton thus describes their feelings:—

"We can enter into the struggles which agitated the clergy during the three months before St. Bartholomew's day. As the corn ripened, and the country rector sat with his wife in their little parlour, as they looked out of the latticed window on the children chasing the butterflies in the garden or picking the daisies on the glebe, there came the alternative, 'We *must* conform, or leave all this next August,' and as that necessity stared the incumbent in the face, it would require in some cases a woman's quieter fortitude to reinforce a man's louder resolve. Nor can it be denied that means of usefulness to some had brighter attractions than home comforts; and that it proved the hardest wrench of all to break the bond between the Christian shepherd and his flock. These men had hearts as well as heads, but in the conflict the victory came from their judgments, not their affections. I remember visiting Scotland when excitement had reached a high pitch on the eve of the great Disruption, and spending an evening at a pleasant manse inhabited by an able minister and his accomplished wife, both of whom were pondering the question of 'going out' or 'remaining in;' and never can I forget the look of anguish with which they alluded to the impending crisis. The memory of that visit brings vividly to mind many an English parsonage in the year 1662."

There was no thought of combination for mutual support or protection. Several of the ministers conferred or corresponded with each other, but for the most part each man stood alone. The Act of Uniformity swept many hundreds of pious ministers out of the Church. "In after years Puritan fathers and mothers related to their children



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the story of assembled crowds, of aisles, standing places, and stairs filled to suffocation, of people clinging to the open windows like swarms of bees, of overflowing throngs in churchyards and streets, of deep silence or stifled sobs, as the flock gazed on the shepherd—'sorrowing most of all that they should see his face no more.' "

This Act of Uniformity rendered the Nonconformist ministers liable to three months' imprisonment if they publicly preached, and other and severer measures were passed to put down dissent. The Conventicle Act (1664) provided that no person of sixteen or upwards should be present at any assembly of five or more, under colour of religion "in any other manner than is allowed by the Liturgy," under severe penalties. The first offence was punished by three months imprisonment, or a fine of five pounds; the second, by six months' imprisonment, or a fine of ten pounds; the third, by transportation for seven years, or a fine of one hundred pounds.

Faithful pastors and people for conscience' sake met in secret assemblies for worship and prayer in defiance of law, and wonderful escapes from detection have been recorded. The year 1665 was the terrible year of the plague, and most of the London clergy deserted their churches and flocks for fear of infection. The Nonconformist ministers, for the most part, remained faithful, and administered the consolations of religion to the dying. For this they were sought out for punishment. The Five Mile Act was passed in October, 1665, which practically forbade Nonconformist ministers from coming, save as passengers, within any corporate town, or any place where they had been in the habit of officiating. Philip Henry lived at Broad Oak, four *reputed* miles from Worthenbury, where he had preached. The distance was measured, and found to be above five miles. The authorities insisted on counting by reputed miles, and the Nonconformist had to go into exile from home and family.

While pious Nonconformists were harrassed by these persecuting Acts, the public morality of England was degenerating. The King and the Court were showing the example of the most shameless and unblushing sensuality, and numbers of the clergy of the Established Church were notoriously unfit for their sacred calling. Yet Dr Stoughton has collected some beautiful examples of holy living during these profligate times. The pictures of the family life of the Heywoods, of the Henrys at Broad Oak, of Lord Wharton at Woburn, where Manton, Bates, Howe, and Owen often found shelter and courteous entertainment, and the calm devotion of John Evelyn, Isaac Walton, and Margaret Godolphin showed how the age, which produced such living as made Mr. Aphra Behn a good describer of contemporary manners, was not lacking in quiet pious family circles.

The Revolution which dethroned James II. and gave the crown to the Prince of Orange, brought some relief to the persecuted Nonconformists. After William and Mary were seated on the throne, the most burning

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questions were those belonging to the church. William's special difficulty was to conciliate High Churchmen and Tories and at the same time assist the Nonconformists, who had done so much to make him King of England. He promoted two schemes of comprehension and indulgence. The first, favoured by many bishops, aimed at granting to the Nonconformists what they had demanded before 1662, and so inducing them to enter the Established Church. The principle of the measure was what we should now call Broad Church Erastianism. The king, the promoters believed, was the head of the Church, and the bishops his servants, *circa sacra*. The king ought to consider the wishes and convictions of all his people, and therefore all "tolerable religions" should be included within the Church as by law established.

This scheme of comprehension, although persisted in with great patience, was abandoned in the end; and therefore the only other way to assist Nonconformists was by conceding to Dissenters the right to worship according to their convictions. The Act of Toleration, passed in 1689, embodied this principle, and permitted Dissenters to worship apart from the Established Church.

Space will not permit me to follow Dr. Stoughton's interesting history further. He describes the new spirit infused into theology by such treatises as Locke's "Reasonableness of Christianity" and Norris' "Account of Reason and Faith;" the struggles against the decaying faith of the times through the societies for promoting Christian knowledge and for propagating the Gospel in foreign parts; the gradual spread of toleration witnessed in relaxation of laws against the Quakers; and the swift kindling of evangelical life under the preaching of the Wesleys and Whitefield.

Few portions of Dr. Stoughton's book are more interesting than the personal portraits with which he occasionally indulges his readers. In the last volume he describes among churchmen, Romaine, John Newton, Thomas Scott, William Cowper, and Wilberforce; among methodists, the Wesleys, Whitefield, Fletcher of Madeley, and William Grimshaw.

We cordially recommend readers of *The Catholic Presbyterian* to read and ponder this eminently candid and fair history of religion in England from the civil wars to the end of the reign of George III.

T. M. LINDSAY.

## THE PRESENT ASPECT OF MISSIONARY EFFORT IN CHINA.

HAVING just completed with my wife a long and most satisfactory missionary tour through a large portion of the centre of this province, I should like to present to your readers a conspectus of the present aspect of missionary efforts in China, using incidents in our late journey to illustrate my statements.

First, then, as regards the temper of the people. You know that within these few years past a very marked change has come over the attitude of the people, especially towards missionaries. About four years ago I felt I was able, for the first time, to sound the note of triumph, clearly and distinctly, in a letter to our esteemed secretary, Mr. Slowan; and when at home, for a brief season in 1880, I also felt I could say that we had gained the ear and the confidence of many of the ablest and most influential men in China. Since then the change has been progressing in the same direction; and I am happy I can now emphasise every word.

It is true the missionaries at Tsi-nan-foo, the capital of the province of Shantung, are at present meeting with considerable opposition; but this is merely a whiff of wind against the incoming tide, and a consequent ripple on the surface. The breeze may increase, and there may be not a little commotion; but it will not affect the decided steady onward flow.

The indications are numerous and varied; such as (1) the friendly demeanour and attentions of many of the mandarins; (2) the shout of welcome which now often meets us as we enter a town or city; (3) the better class of boys who now seek to come to our schools; (4) the increased sale of our publications; (5) the fact that not a few, both among officials, merchants, and the literati, have shown their confidence in us by subscribing for a series of books in preparation by a committee of missionaries before any were published; (6) the better class of people who now join our churches; (7) the willingness and alacrity with which our neighbours now help us, and artisans work for us; (8) the manner in which many of the educated youths crowd around us in their cities, and the intelligent and eager questions which they put. Thus, one Sabbath afternoon, during our last journey, we went out for a walk with the view of quietly speaking to those whom we might meet, and ventured to ascend the wall of the city—for this was the most pleasant promenade; at once a crowd of bright young students gathered around us, and after the usual salutations, immediately commenced a fire of questions which was enough to alarm even a well-informed foreigner—putting, not any ordinary geographical inquiries, but questions relating to engineering, electro-telegraphy, &c., &c.; they wished to know "*the reason why*" for everything. I found they had been reading our books, and I gave them as satisfactory explanations as I could; but I felt that if we could have afforded time to stay, say two months, in this city, we should have been masters of the situation, and have had every youth and many of the elderly men more or less under our influence. So with other cities, as we have already experienced. But, alas! the paucity of the labourers hampers us in every direction.

While conversing with these young men, a gentleman came up to us, and asked if I would allow Mrs. Williamson to visit his family, for

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his wife was anxious to see her. Of course she went at once, and met a great concourse of women, for neighbouring women poured in. And this brings me to speak of the last sign which I shall mention of an entire change of feeling—namely, the openings for Zenana work. Formerly the inmates used to shut the doors whenever any of us were seen. Now there is hardly a door that would be shut against our wives, or any lady who could speak the language, and who was accredited by our missions. Let me refer again, for the sake of illustration, to our late journey. For ten years past, one of the chief families in the large city of Wei-hien, named Yang, has been in the habit of receiving Mrs. Williamson, and paying her very marked attention when she visited that quarter of the country. On this occasion, shortly after we reached our inn, two of the head maid-servants came with their respects to her. Next day they sent their light covered cart to take her to dinner. This time she found to her surprise that she was rapidly conveyed in a different direction, and ultimately was landed at a grand house belonging to the family of a gentleman who for years had been a high mandarin in Canton. Here she met the female members of the Yang family, and found a most elaborate and *recherche* dinner prepared for her. They all spoke most kindly of our religion, and referred to many things she had told them on former visits. They also said they had made their sons read our books to them. The eldest daughter of the Yang family, now a widow, and inheriting many of the noble qualities of her father (who was one of these exceptional men we find in all nations), pressed her hard to come and stay in Wei-hien, saying, among other things, that “they would get a light cart, and she would take her to every lady in the city.”

Pardon these personal references. I only mention these things to show the preparedness there is for work in China, and especially for work among the women; and to stimulate that discussion regarding women's work which you have initiated in *The Catholic Presbyterian*.

What a revolution! Of course there must be many districts in such an extensive empire where the old enmity prevails; and in every community there are bigoted and hot-tempered men always ready to create a commotion, and the more our faith touches the core of society, the more frequently and virulently may we expect *émeutes*. There can, however, be no question but that the hostility of the population has been greatly removed, and they are now prepared to look fairly at the message we bring.

The causes which have produced this change are numerous, and it is well to note them for our guidance in the future.

(1.) The first is extensive journeys and the wide distribution of books.

No one who has not practised itineracy can have anything like an adequate idea of the widely beneficial influence of this kind of work. Formerly, when we arrived at a city, “the whole city was moved.” The missionary selected a wide square, or as commodious a spot as he

could—mounted a stone or some elevated place, or borrowed a stool if need be, and then slowly and distinctly enunciated his message. He felt his way as he proceeded—stopping every now and then, observing how his words fell upon the ears of the crowd, and when he saw any look of non-apprehension or doubt, carefully repeating what he said, and if need be putting a question or two, and thus carrying with him the understanding of the masses around in a clear and intelligent way. During our first journeys, there was hardly a family in the entire city or neighbourhood unrepresented. When these persons reached their homes, there were eager inquiries on all hands—What is the foreigner like? What did he say? Thus the elements of Divine truth reached an outer circle far beyond our voice; and thus one visit to a city, or a large market, or a religious festival, spread the message of the Gospel over miles of country and among immense multitudes of people.

Then came the sale of books at low prices—hand over hand—often as fast as we could take in the money. This enabled families to study our message at their leisure, and get fuller ideas of the Truth. In the same way, our errand gained us access to the offices of the officials. They found our books and tracts free from all obnoxious sentiments, and therefore did not, as a rule, think it worth while to hinder our labours. Thus was the country opened up; and it is interesting to observe that in all those provinces where itineracy was discreetly but boldly pushed, there is the greatest freedom for foreigners and access to the people. This department of work, therefore, demands our continued and most earnest attention; for though the crowds are naturally a little less dense, yet they are certainly sufficiently numerous, and the effect is about as widespread and beneficial as ever.

(2.) The next great instrumentality has been commerce.

This has not, alas! been an unmixed good; but it certainly has had a wide and powerful effect in disarming the opposition to foreigners in many parts of the empire, and especially in this province, and it has acted in many ways. First, it has created new industries; secondly, it has greatly increased existing ones; and, thirdly, it has given employment at our ports to innumerable men as labourers from all parts of the interior.

I will not, of course, enter into details in regard to this subject, but merely say the consequence has been, that literally tens of thousands of women and children who formerly had no means of bringing in money, now earn comparatively large wages—adding immensely to their own happiness and the comfort of their families. And well it may; for during the past year, in this province alone, foreign trade scattered great wealth among the people.

(3.) The third great instrumentality has been medical missions.

Though the influence of this instrumentality has been less wide than either of the former, yet it has been more direct and personal, and so its power has been proportionately intense.

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As you know, there is a medical missionary, with hospital and dispensary, at all the ports open in China (with the exception of two or three of the minor ones recently opened), from Canton in the south, up to Pekin on the north, while several medical missionaries are working in the interior. These stations are frequented by sick people, not only from the immediate neighbourhood, but from the surrounding cities. At our own dispensary, not a day passes but there are patients from distances ranging from ten to thirty miles; and not unfrequently from places two or three hundred miles distant. These patients come in large numbers: last year we treated 14,057 individual cases, with 12,517 return cases—making 26,754 prescriptions in all.

All over China the treatment of the sick has been wonderfully successful. Many cases looked upon as hopeless, and really hopeless as far as native practitioners could act, have been permanently cured—and the cures are looked upon as almost miraculous. One case stands out conspicuous, both for the position of the patient and the results of the recovery. I refer to Lady Li, the wife of H. E. Li Hoony Chang, who has been for years the Wellington of China—both statesman and soldier. The details have been published, so I need not refer to it further than to say that it resulted in H. E. establishing two hospitals and dispensaries in Tientsin—one for men under Dr. Mackenzie, and one for women under Miss Howard, M.D. Another consequence is that officials of all ranks and families of all grades now frequent these hospitals. The last news I heard was that Dr. Mackenzie had been asked to visit the Palace at Pekin.

Vaccination has also produced a most powerful impression. This was introduced early by the East India Company's surgeons, and has been spasmodically attended to in several cities in China. But only of late has it further taken hold of the people, and native medical men and literary men now regularly practise it. Within our knowledge two literary men vaccinate from 400 to 500 per annum. The effects are very marked to the Chinese. As one man in a neighbouring city told me the other day, "not only are the children more beautiful—no ugly pock-marks—but they are free from other diseases, especially eye diseases, which often used to linger for years, and not seldom ended in blindness."

When it is found that through the skill of the foreigner the breadwinner is raised up from a fever which otherwise would lay him low for weeks; the blind restored to sight; the children made joyous and comely, and spared to grow up strong and well, whereas three out of every five which were born used to be carried away by disease; and when such cures penetrate the country hundreds of miles from every large port—who can wonder that the feeling of the population is changing in our favour?

The lives of the missionaries have also proved an important element in the change of which we have been writing. Formerly, and in many

places even yet, the masses of the population really believed the horrid stories against them of plucking out eyes, boiling down children, and employing magic in winning the hearts of the people. Four years ago I had occasion to employ a most cultivated man as writer, who had, for about thirty years, held Government appointments in Kan-suh. Last year this man was received into the Church; and he told me that when he first came he was thoroughly under the influence of these notions, and that for two months after his arrival he did not taste any of the water or food on our premises, lest he should be brought under our "spell."

Living among the people, our servants and our neighbours know us thoroughly—everything about us and our doings—and thus we are living down the vile slanders which were formerly so rife.

One other cause of the change of feeling is, the salutary influence of the embassies which have been sent to Europe and America. One of the secretaries of the first regular embassy which left this country wrote a very lucid and commendable account of his travels round the world; and the great Li Hoong Chang, of whom I formerly spoke, prepared an introduction to it. A literary man of my acquaintance, a warm-hearted, impulsive, but a very able and learned man, shortly afterwards came rushing into my study, breathless, shouting: "Teacher, I now believe every word you say."

"Why this? Didn't you do it before?"

"No; but I have just been reading Li's travels, and he says what you say, and confirms everything you have told me."

These facts indicate the line of action to be pursued in the future. *We must go on as we have done!* only strengthening each department. But there is one line of action which comes out, above all others, as paramount; and that is the more extensive use of the Press.

This is indicated by various things,—*First*, our increasing sales. During my last journey, over ground repeatedly traversed, I sold more books than I have done for years; and the signs are, that the more we do sell the more we shall continue to sell. *Secondly*, These books and tracts reach persons we can never hope personally to meet, and are perused in the private studies of multitudes from which we are at present debarred. *Thirdly*, Were our numbers several thousand instead of say four hundred, we might indulge the expectation of overtaking the work by *viva voce* teaching and preaching; but as things are, it is simply impossible to reach more than a mere fraction of the population. Indeed, were the whole external evangelistic efforts of the Christian Church concentrated on China, they would little more than suffice. If the Church, therefore, would discharge her duty in any adequate measure to this great nation, she must employ more extensively the printed page. *Fourthly*, There is hardly an article of any importance written by the missionaries, or any book published by them, but is now read by the best minds, sometimes entering even the Palace in China. *Fifthly*, We have a better selection of books and tracts than ever we had, more

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adapted to the idiosyncrasy of the people and more acceptable in style ; and this improvement is increasing year by year. *Sixthly*, Our publications are highly prized. To mention only one fact which recently has been brought under our notice, we have found *literati* in the interior not only reading our works and periodicals, but making extracts from them, sometimes with the name of the author. On these extracts they make comments generally favourable, and then have the whole bound together and circulated among their friends. *Seventhly*, The Chinese know that we are in full sympathy with them ; *they trust us*, and consequently, often distrusting their own sources of information, they come to our periodicals to find out how matters really are. *Eighthly*, They are human, like ourselves, all on the *qui vive* for news and fresh books, so that I am persuaded a periodical literature in China will work as great a revolution here as it has done at home. *Ninthly*, The Chinese language outstrips the English in compass, and stands, I may say, only second to it in importance. Our publications, therefore, are adapted to reach even a greater number of readers than the English, for the same printed page can tell not only in the eighteen provinces of China, but in all her dependencies and neighbouring States, such as Japan, Corea, Cochin China, Thibet, &c., and all over the Indian archipelago. Has the significance of this fact ever been fully reflected upon by your readers ? Is there no voice in the circumstance that the largest heathen empire in the world, and the last to receive the Gospel, is one which can be reached throughout its borders and tributaries by the same printed page ? Is there no indication of the will of the Master here ?

The conversion of China is without question the most gigantic task which is placed before the Christian Church. But at the same time there is no country so wonderfully prepared by Providence ; a homogeneous people ; a large proportion of readers in every quarter ; minds cultivated by systematic study ready to grapple with the truth ; and, as I have just stated, a written language which can reach the whole empire ; great facilities of communication, so that a well-directed tract or book might simultaneously move the Chinese wherever they are, *in China or out of it*.

Can we afford, then, to despise the Press ? Can the Gospel enter only by the ear, and not also by the eye ? It is impossible for any one to have a higher idea of the importance of preaching Christ and Him crucified than I have, for this duty is paramount with me as far as opportunity and strength permit, and I may say I have kept it steadily before me since ever I came to this land. But I see auxiliary ways of making known the truth ; and I feel that it is the duty of the Christian Church not to content herself with "door-to-door visitation," or "face-to-face preaching," but to seek to penetrate the masses of the people in all directions by Divine truth and Christian sentiment.

Our duty is to *win China for Christ* ; and therefore, while we

thank God for every convert, and rejoice in the groups of disciples which we are now gathering in many parts, yet we must never forget *our ultimate object*; and consequently seek to make known that Name which is above every name, in order that the nations of the East may be prepared for the outpouring of the Spirit, and be able to recognise Him at His appearing. I trust, therefore, that the Christian communities at home, and the office-bearers of our churches, will think over this subject, and grant us the light of their countenance.

I am happy you are discussing the subject of Periodical Literature in the pages of *The Catholic Presbyterian*. It loudly demands attention. And if the control of Christian men, and the infusion of Christian truth and sentiment is so important at home, it is much more so in China. The native Press is rising most rapidly. The proprietor of the chief native newspaper told me a few months ago its circulation had now reached 10,500 daily. At present we have the ball at our foot, and if sustained by home, we, through God's blessing, might send such a flood of light through the length and breadth of this land as would speedily change the whole aspect of society.

Yes! we spread the light to start the life,—national life, social life, literary life, and above all religious life. And we are succeeding!

National reforms are being initiated. Social improvements are in progress. New literary efforts are springing up. The worship of idols is decaying; superstition is losing its hold: not a few are thinking on Divine truth; and some in all directions are joining the Church of God.

Several waves of light have already passed over the country; but the darkness is often too dense and overpowering.

We need daily light, fresh light. We need the *machinery of light* nobly and wisely worked. We need all kinds of effort Christian ingenuity can suggest and Christian hearts employ; and then, through God's blessing, we may elevate, strengthen, beautify, and save this nation much sooner than many anticipate.

ALEXANDER WILLIAMSON.

## CURSORY THOUGHTS ON CHRISTIAN BROTHERHOOD.

BROTHER, you pensive oft may feel,  
Along life's by-way as you steal  
With chastened soul, not you belong  
Unto the World's complacent throng:

You feel ajourneying alone,  
An alien from another zone,  
With aim and attitude that seem  
To most a folly or a dream.

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Self worship they, and seek to please,  
By life of luxury and ease,  
Ready, for fashions lax and low,  
God's face and favour to forego.

Against the current you impel  
Your tiny craft : yet who can tell  
The courage which your steady stroke  
In fellow-rowers will evoke ?

Darkness and fog may intervene,  
And round you cast a gloomy screen,  
Yet must the music of your oar  
Cheer other boats to strive the more.

Thence, mayhap, floats a choral song ;  
Like echo, you the strain prolong ;  
Response so welcome will impart  
Emotion strong to many a heart.

Affection, interest, goodwill,  
To youward every bosom fill,  
And constitute a firm cement,  
To which new power by prayer is lent.

Your eye mayn't see this glow within  
Those breasts now consciously akin,  
Nor cords of love that softly bind  
In dear community of mind.

Yet their fond toil you yearn to share ;  
Hardships for you fain they would bear ;  
While your achievements and success  
Gladness afford to them no less.

Yes, all with unison of soul  
Press onward to the same grand goal,  
And there shall grateful recognise  
Befrienders hid from mortal eyes.

And, best of all ! saints then shall know  
What sympathies here overflow  
From Him who calls the Church His own,  
And from the Father on the Throne.

Be with us at the present hour,  
That Holy Gift of heavenly power,  
Effulgence of Christ's Paraclete,  
In quickening rays of light and heat !

May all lands of this planet broad  
By Gospel messengers be trod,  
And there the holy seed take root,  
And, multiplying, bear much fruit !

Oh, that the Church were bride as true  
As when her Lord at first she knew !  
Oh, that to Him, who ne'er forsook,  
She would direct her every look !



Oh, that she honoured and obeyed  
As when the wondrous choice He made,—  
That love enkindled equal flame  
As when she took the Bridegroom's name!

Alas! her fickle, faint regard,  
Has long her joy and welfare marred;  
And the false World with silent spell  
Has mined her heart—frail citadel.

Shall not the Church, aroused at length,  
Resume her panoply of strength?  
Equipped for mission from on high,  
She may all hostile powers defy.

Imagination fails to paint  
The place and portion of the saint  
In colours adequately bright,  
As seen through faith by sons of light.

Born of the flesh, the smallest clan  
Combines the seed of many a man;  
Born of one Spirit, Christians all  
God, in full truth, their Father call.

Behold here oneness so sublime,  
Its towering height not angels climb,—  
A fount of love far too profound  
For finite minds its depth to sound.

Children of parents on the earth  
Dote fondly on a land of birth;  
God's children little realise  
Their birth-relation to the skies.

Our new creation inly wrought  
With noble destiny is fraught;  
We bury not beneath the sod  
The soul and hope of heirs of God.

Still, viewing from the human side,  
To all mankind we're blood-allied,  
And much in tenderness attached,  
Ourselves by grace from evil snatched.

The World, whose winning we deplore,  
Prevails by stout *esprit de corps*;  
Why is the Church, with Spirit-might,  
So often found in shameful flight?

But prior questions we present:—  
Is the saved Brotherhood content  
To play, and pose, a pseudo-guild  
Of masons free—free not to build?

Is it an army in campaign,  
Resolved its sinews all to strain,  
Each man a champion under vow,  
The royal badge upon his brow?

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Should not a phalanx be compact,  
By oneness with effect to act?  
Should not one purpose nerve the crew  
Who duty in the lifeboat do?

"Men violent the kingdom storm,"—\*  
By lightning force, not listless form;  
Are daily rôle or dainty rite  
The end and essence of our fight?

Fleshly desire and lust of eye,  
Maintain they not the mastery?  
The "fear" of man, the pride of life,  
Do they not vanquish in the strife?

Attempt we in deceptive mask,  
By compromise, the futile task  
Of serving masters more than one—  
With hounds to share, with hare to run?

Christ to resemble, long for, love,  
Is sweet accord with heaven above;  
What comfort, strength, and goodness flow  
From mingling in a church below?

True answers knell a loud alarm,  
Showing how Christians wax not warm,  
And, though Christ wills that all be one,  
Due fellowship vast numbers shun.

Declension has at least a source  
In lack of hearty intercourse,  
Such as in families we see,  
And seek for in society.

A coarser and a cushioned side—  
So our assemblages divide;  
And even these are ranged by class,  
Some for *élites* and some the mass.

Other distinctions may be worse  
Than such connected with the purse:  
Church rules may heresy impute  
For thought-divergence too minute.

Due comprehension's limit, where?  
In boundless region of God's air:  
Can it be narrower than the span  
Of Christly love to God and man?

Oft congregations large en-"fold"  
The stiffness natural to cold:  
To "Benediction" † "priests" transmute  
The last of primitive salute.

Pew-sitters in yon stately row  
Seldom a neighbour seem to know,

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\* Matt. xi. 12.

† The parting good wish of the officiating minister.

Seldom aside, before, behind,  
Convey by word a thought that's kind.

Members of churches do not greet  
As friends their brethren in the street ;  
Saints' mutual intercourse, how small !  
Alas ! in general, none at all.

The Christians scattered o'er the land  
Appear not as a well-knit band ;  
Slight conjoint influence they feel,  
Unstirring and unstirred by zeal.

Expand to th' utmost our survey ;—  
If unacquaintance mark decay  
Of faith and fealty, love and power,  
We live in a depressing hour.

So usual is it now to view  
As right the courses we pursue,  
That most will think it more than strange  
We earnestly propose a change.

Brother ! how kingly is the grace  
That gives to thee and me a place  
As fellow-soldiers for the Lord,  
Co-wielders of the Spirit's sword.

Depending on our Leader's aid,  
Knowing the brightness of that blade,  
Let us withdraw it from the belt  
When most our impotence is felt.

To needy doers of His will  
The Lord His promise will fulfil,  
Of strength made perfect in the weak,—  
The heavenly kingdom to the meek.

Earnest maintainers of His cause  
May be but few, and full of flaws,  
Like us, yet quail not nor despond ;  
Faith rends the vail to look beyond.

Helpers Divine she calls to mind—  
Arrayed above, before, behind,  
Around, within—by whom to cope  
With deadliest foes in fearless hope.

Begone the wicked spirits who  
Would the believing soul imbue  
With foulness, faintness, doubts, or pride,  
The grief of Him these crucified !

When foes in ambush would beguile,  
When Siren tempters sing and smile,  
And would with tainted breath debauch,  
To thee, to all, saith Jesus, WATCH.

Incline us, Master ! to obey,  
And shield us in this evil day,

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That, when our trial service ends,  
Thou mayest, approving, call us friends.

Father ! our peace and love enlarge  
As theirs on whom Thou dost not charge  
Acknowledged sin, and to whose heart  
Dost holy singleness impart.

Revive the churches, Mighty One !  
Shine forth in glory of the Sun  
Of Righteousness, till whose return  
Lamps of the wise hold on to burn.

No longer mists to chill and veil,  
Pure and calm air saints then inhale ;  
Life will abound through genial heat,  
And thanks ascend in praises meet.

Who can forecast the mighty sum  
Of blessedness to Christendom,  
When Holy Spirit so impels,  
And a spring-tide of love aye swells ?

R. A. MACFIE.

## PROGRESS IN THEOLOGY.

THE writer would wish the present paper to be regarded as the sequel to one in *The Catholic Presbyterian* of June, 1879. The object of that Article was to inquire whether our knowledge of the doctrines of religion is subject to the same law of progress, which all recognise in the experimental sciences. The conclusion reached was, that while progress in the construction of doctrine has actually been made, and may within certain limits be yet further looked for, nevertheless there are valid reasons for refusing to classify theology with the natural sciences in the matter of progress. Important considerations were referred to which seem to place theology in a separate category. I shall not trouble the reader with recapitulation, but if any one thinks it worth while, he can see in the article mentioned the statement of those general principles which I here seek to confirm by a brief reference to the process of the construction of doctrine. If the reader is not disposed to look back, this paper, it is hoped, can be understood apart from the other.

The history of dogma should, on such a theme, prove highly instructive. The achievements of the past may not quite determine what is possible, but they render valuable aid in any attempt to forecast the future.

The inquiry here is not, of course, respecting Biblical scholarship, but respecting dogmatic theology. But since ignorant and extravagant statements are often made regarding the progress of textual criticism,

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and the interpretation of Scripture, with the view of showing that we enjoy advantages in the construction of dogma much superior to those of past generations, it will not be aside from our purpose to glance at the facts of the case as to these departments of sacred learning.

The entire object and aim of textual criticism is to restore the text of Scripture as it was at first. Could we reach the assurance that we had the *ipsissima verba* of the prophets and apostles, there would be nothing more for this science to do. Moreover, whilst the list of various readings in the New Testament seems very formidable (amounting, perhaps, to 150,000), and might easily suggest to the uninitiated that the text of Scripture is too insecure to be confidently used in establishing doctrine, no competent authority ever dreamed of saying that the teachings of the Bible in doctrine or in morals were at any time rendered uncertain by the imperfection of the text. "Put your variations," says Bentley, "into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice he shall not extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will still be the same." Still, it is matter of deep gratitude that, by the persevering labours of eminent scholars, so much has been accomplished in the restoration of the text of the New Testament; for, to the believer in inspiration every word has its interest and value. But what remains for the textual critic to do can have still less effect upon the general complexion of the volume, than what has been already done—still less importance, if possible, for theology. As compared with other ancient writings, the text was never in bad condition; and theology, which has not suffered from its imperfections, will not perceptibly gain from any future improvements of it. We may add to the testimony of Bentley (though it requires no confirmation) that of Dr. Schaff, the learned Chairman of the American Section of the Anglo-American Bible-Revision Committee. (The revision, as all know, extends to the original text, as well as to the translation.) Having stated the principles on which the revision proceeds, Schaff wrote as follows:—"If these principles are faithfully carried out (as they have been thus far), the people need not apprehend any dangerous innovations. No article of faith, no moral precept will be disturbed. . . . The revision will so nearly resemble the present version, that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will show improvements in every chapter, and in almost every verse."

With respect to the interpretation of Scripture, the case is not much otherwise. At an early period in the Christian Church a system of interpretation which might be expected to yield very precarious and fantastic results much prevailed; and yet I do not know that the theology even of its chief promoters was seriously affected by the allegorical system; for while they educed recondite meanings from Scripture, these related rather to morals and spiritual improvement

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than to dogma. But those who, in the early centuries, had greatest influence in shaping the theology and creeds of the Church, were men who, like Augustine, proceeded upon exegetical principles radically sound—the same which are at present recognised as the true principles. The leading Reformers were learned, able, and clear-sighted exegetes, and their method was in general unobjectionable. Any improvement in exegesis since their time has resulted chiefly from a more accurate philology, and from the more intimate knowledge of the antiquities and topography of Bible lands which we now enjoy. There has been no revolution in hermeneutics—no new principle accepted which might affect the theological results of exposition. During the present century scores of the ablest men in Germany, England, and America have spent their lives in the interpretation of Scripture—men of all schools, orthodox, and heterodox; but whilst many of these learned persons have not accepted the theology of the Church, I am not aware of any important variations of opinion among them as to the principles of interpretation. For the mythical, moral, and other rationalistic methods are not systems of interpretation in any proper sense. They are methods by which, with a show of learning, we may accept or reject the teachings of Scripture, according to our philosophy or our taste. The authors and promoters of these methods do not profess simply to elicit the meaning which Scripture was intended to bear. They are honest enough to make no such pretensions.

The true method of interpretation, then, is well understood. There is a consensus regarding it; and there is not a book, or verse, or word in the Bible to which it has not been carefully applied. We are far from saying that the meaning of every part of the sacred volume has been completely ascertained, but we affirm with confidence that no meanings which remain to be discovered or verified can affect either dogmatical or ethical results. Nor is it necessary to lead proof for a position which no voice of any authority will be heard to dispute.

We conclude, therefore, that whilst textual criticism and interpretation are studies of great interest and importance, and whilst apologetics has unquestionably received benefit from their assiduous cultivation (not to speak of other gain), it is impossible that either the one or the other shall have an important bearing upon dogmatic progress. When criticism has completed its work, we shall simply be where the early Christians were; and the great passages of Scripture, which yield important doctrinal results, are generally so clear that interpretation can do little more for them.

But let us now turn to the history of theology itself—of doctrine—and see what kind or measure of progress is here actually recorded, and perhaps we may then more safely speak of the limits within which progress may still be reasonably expected. Our survey can be nothing more than a brief reference to a few of the more prominent doctrines.

Let us advert, first, to the doctrine of the Trinity. It will be allowed

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on all hands, that in the Council of Nice this doctrine received a more complete scientific statement than had previously been given to it. The views of Arius, of Origen, of the Sabellians, and of the Humanitarians, were rejected. The *homousion* was established. But nothing enters into the definition of the doctrine that had not already been in the faith of the Church. "The problem to be solved by the Nicene Council was to exhibit the doctrine of the Trinity in its completeness; to bring into the creed-statement the total data of Scripture upon the side of both unity and trinity." And so successfully was this done, that the doctrine has remained in theology as the Council left it. It has been denied by many; the errors against which it was directed have been frequently revived; but we cannot say that the doctrine has been developed, or substantially improved in statement. Theologians who would not be called heterodox have denied or questioned the eternal generation of the Son ("begotten of the Father before all worlds"), and much discussion has been held regarding the procession of the Spirit (the Council here simply quotes Scripture); but it cannot be said that on either point the Church has changed its ground; and as little can it be said that the daring speculations on this subject, whether patristic or modern, have led to any deeper knowledge.

Take, again, the doctrine of the Person of Christ. Christ is truly and properly God; He is truly and properly man; His deity and humanity are united in one person; and there is no mixture or confusion of the two natures in the one person. Do not these propositions embrace, in substance, what we are free to assert concerning the Person of Christ? All that we develop in our discussions on this subject, as ascertained truth, is contained explicitly or implicitly in these propositions; but these four propositions are a condensed statement of the creed of Chalcedon. And Chalcedon did nothing but define what was held from the first on this high theme. So, at least, the Council believed, for it says, "As the prophets from the beginning have declared concerning Him, and the Lord Jesus Himself has taught us, and the creed of the holy fathers has handed down to us." We may, therefore, say that since the symbol of Chalcedon was adopted, in the year 451, the Church has held fast by the doctrine therein contained, and has not ventured to make any real additions to it. A mass of literature has explained and defended it, has counterargued deviations from it, has dealt with its relations to other doctrines of Scripture, has illustrated the practical bearings of its several parts, but the creed has neither been altered nor extended. The Lutheran doctrine of the ubiquity of Christ's humanity is condemned by it, eleven centuries in advance; equally, the speculations of Swedenborg and Schleiermacher regarding the oneness of the human and the Divine.

Again, take the doctrines of Original Sin, or the corruption of man's nature by the Fall, and of Efficacious Grace as necessary to man's

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restoration. It was taught by Pelagius that "the general, but not strictly universal prevalence of sin in the world is accounted for by the power of temptation, and the influence of example and habit," and that "regeneration does not consist in the renewal of the will by an internal operation of the Divine efficiency, but in the illumination of the intellect by the truth, the stimulation of the will by the threatenings of the law and the promise of future rewards, and by the remission of sin through the Divine indulgence. God's grace is designed for all, but man must make himself worthy of it by an honest striving after virtue." In the providence of God there was raised up at this juncture a man of uncommon depth and comprehensiveness of thought, of great logical acumen, and whose experience had taught him at once the power, subtlety, and malignity of sin, and the victorious energy of Divine grace; and the investigation by Augustine of these subjects of depravity and grace was so thorough, and so exhaustive of the teachings of Scripture, and his demolition of Pelagianism so complete, that it has since been possible to say but little in vindication of grace and in confutation of Pelagian and semi-Pelagian error, which is not to be found in the writings of this great man. The views which he elaborated, deduced as they were from Scripture, interpreted by a true experience, became "a possession for ever."

The Reformation was a period both of religious revival and of theological reconstruction. Important Scripture truths, which had been denied or buried under rubbish, were vindicated or restored to light. But more: certain doctrines were so brought before the consciousness of a reawakened Church, and so placed in a light favourable to examination, that the definitions of them arrived at, and the expositions of them in the writings of the great leaders of the Reformation are certainly in advance of anything previously attained. We may refer to the doctrine of Justification by Faith alone—the *Articulus stantis vel cadentis ecclesie*. On this subject Luther and his coadjutors taught nothing which had not been set forth in all sound preaching from the beginning, nothing on which every believing soul had not rested; but with Romish error for a dark background, the Reformers were enabled to exhibit this great truth in such a blaze of light that it took a place of distinctness and prominence in theology, as in popular instruction, which, probably, it had not occupied since the time of the apostles. The Reformation was wholly in the line of Augustine's teaching, but it made substantial additions to it, especially when we view Reformation theology as more completely developed in the subsequent century; for, besides the doctrine of justification, the question of our relation to Adam on the one hand, and to Christ on the other, as also the questions of the Sacraments and of the Church, were subjected to more careful examination than ever before; and on these subjects we have nothing in patristic theology, nor in the ancient creeds, equal to the statements and expositions of the Reformation. An advance was made both in regard to the more

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complete examination of these doctrines or departments of doctrine, and in regard to the statement of their relations to the entire system of Divine truth. It must be added, that while evangelical theology has not receded from Reformation ground, no important doctrinal advancement since the seventeenth century has to be recorded. The only legitimate theology at the present day is, substantially, that of the Reformation.

As regards the Atonement, or the satisfaction of Divine justice for the sins of men, by the "substituted penal sufferings of the Son of God," it has been correctly said that "we find a slower scientific unfolding of this great cardinal doctrine than of any other of the principal truths of Christianity." In opposing Gnosticism and Ebionitism, the early fathers very much confined themselves to the "repetition of Scripture phraseology." The death of Christ was, however, uniformly presented as that of a theanthropic person, and as "expiatory of human guilt." "The blood of Christ," says Clemens Romanus, "was given for us, was poured out for our salvation; He gave, by the will of God, His body for our body, His soul for our soul." The apostolic fathers much recognised the death of Christ as a manifestation of the Father's love, and as a means of sanctification; but passages like the one now quoted, show that it was regarded as expiatory in its character. While the fathers speak much of the Lord's sufferings as delivering man from the power of Satan, it is probably incorrect to allege that, to any considerable extent, the idea of these sufferings being a price paid to the evil spirit for man's redemption found favour with them. But we must come to the tenth century—to Anselm—before the doctrine of atonement receives treatment like to that bestowed by Augustine upon the doctrine of grace. We cannot here inquire whether Anselm brings out with sufficient clearness the distinction between the active and the passive obedience of Christ; but it is undoubted that he has developed and defended, as no predecessor had, the doctrine of the atonement as a satisfaction rendered to Divine justice. His views are decidedly more complete than those of the patristic period, and are in substantial accord with those of the Reformation. "There may," says Shedd, "be incidental views and positions in this tract '(Cur Deus Homo)' with which the modern theologians would not wholly agree; but certainly, so far as the general theory of vicarious satisfaction is concerned, this little treatise contains the substance of the Reformed doctrine, while at the same time, it enunciates those philosophical principles which must enter into every scientific construction of this cardinal truth of Christianity." The Reformation, no doubt, discusses many questions in connection with atonement, which it did not fall within the scope of Anselm's treatise to consider (notably, the fact of the believer's union with Christ, as the ground on which His merits are available for justification); but we cannot believe that the great principle established by Anselm will ever be lost to Christian theology, or that the exposition and defence of it

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will be essentially different from his. Views like those of Abelard and of the Broad School (so called) of the present day, which regard the death of Christ only in relation to the benevolence of God, and to its subjective influence upon human character, are out of the line of the Church's theology, a revolt against accepted truth, and cannot have any claim to consideration as a more complete theological development. It might, moreover, be easily shown (but this were aside from our present purpose) that the acceptance of these views of the atonement must, sooner or later, inevitably bring into question Catholic doctrine concerning the Person of Christ, if not the reality of moral evil.

We did not commence these articles by enunciating any proposition to be established, or stating the conclusion at which we should expect to arrive. We wished to feel our way, as it were, to a right conclusion, or to some views on the question raised which might be practically useful. We are now prepared, I think, to enunciate two propositions:—

1. The general considerations adduced in the first paper, and the reference here made to several important doctrines, concur in showing that the parallel suggested by Butler between the Scriptures and Nature as fields of discovery cannot hold, without very important limitations. We saw ground for anticipating that the course of theological science would not be marked by revolutions and discoveries comparable to those which the history of natural science exhibits; and it turns out that this anticipation is well grounded. The foundation has, from the beginning, remained "sure." The worthless material which men have sought to lay upon the foundation has refused to combine with it, or to harmonise with the plan of the building. Not only have we the same Church, but the same theology which the apostles had, which Athanasius and Augustine had, which Anselm had, which the Reformers had. Our identity with those who preceded is not only spiritual and ethical, but theological too; and this, not only in the sense that we have some primary views in common with them, but that in all the great truths by which men live—the distinguishing truths of the remedial scheme—there is a real oneness between us. The same conceptions of God's character, of man's condition as sinful and miserable by nature, of the Person and work of the Redeemer, and of the grace of the Holy Spirit, in which believers of old rested, are essentially those which still find expression in all true theology.

2. But we have also seen that, in the providence of God (often by the agency of error), truth after truth has been forced, as it were, upon the more careful consideration of the Church; and that, by the good hand of God upon His Church, she has been enabled so well to comprehend and define these truths, and give them their place in the system of Christian doctrine, that real progress in theological science has been the result. No discovery, strictly speaking, has been made, but the rays of light have been so concentrated and made to fall upon a particular province of doctrine as to reveal with great distinctness what was seen



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before only in outline. Thus the Church's heritage of truth has been practically extended, and theology has at once attained greater scientific completeness, and become a more valuable instrument of spiritual culture. Further, as regards the form in which the theological system is exhibited, it is obvious that all improvements in learning, and especially in the knowledge of *method*, will be useful to theology; though we must not lose sight of the fact that the legitimate material of the science is wholly Biblical.

But has this process of more complete and accurate examination of doctrines, resulting in better and more complete comprehension of them, come to an end? Are there no doctrines for which there remains to be done what we have seen accomplished in regard to the Trinity, the Person of Christ, Original Sin, the Atonement, and Justification? Is it true, as we sometimes hear, that the whole province of Eschatology has been most imperfectly surveyed? And if the great doctrines have all been carefully investigated—have all enjoyed the special illumination referred to—and are thus (if we may so speak) equally developed, is it not possible that they may again pass through a similar process—that the light may shine upon them a second time—and, as the result, theology have a second benefit? Our answer to such questions should be made with great modesty. There are, I am persuaded, many matters in Scripture, not merely ethical and prophetic, but doctrinal, on which we may humbly trust that further light will be shed; if not clearer than that vouchsafed to certain individuals, yet in advance of that to which the Church has attained; and thus the unity in faith of the body of Christ will be greatly promoted. But still, we must remember the limitation of the human understanding, as well as the partial nature of revelation. Our knowledge of Divine things must, in the present life, remain circumscribed and defective. We cannot burst the barriers which surround us. We shall, while here, speak, and understand, and think as children: we shall see through a glass darkly, and not "face to face." In regard to many, at least, of the great doctrines of revelation—those especially which belong to theology proper—we can hardly conceive how, till the veil is withdrawn, our knowledge should be much enlarged.

Do we, in using words like these, discourage the aspirations after higher knowledge which it is the glory of the human soul to cherish? Surely not. For whatever be the limits prescribed to man's knowledge of Divine truth in its scientific form, we may not venture to say that these limits have been entirely reached. And then we should remember that there is a knowledge which is more than intellectual cognition—far higher than the mere knowledge of doctrine in its logical relations. For while Paul seems to depreciate knowledge of the first kind in comparison with love, to grow in the latter kind of knowledge was his highest aim. He was striving to "*know Him, and the power of His resurrection, and the fellowship of His sufferings;*" and the utmost he

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could wish for his converts, as for himself, was to "be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." And this is knowledge—truly *knowledge*; for the apostle never weakly divorces the exercise of the understanding from that of the affections. There is thus a knowledge which, though it seems not to swell the volume of our theology, makes truth far more intimately and really our own. So long, therefore, as the path of this progress invites us to walk in it, no one need complain that, by our moderate estimate of the possibilities of doctrinal development in the present state, and by the cautionary words which we have spoken, we seek to repress his aspirations after a higher theology. To this knowledge of more spiritual character no limits can be assigned. Let our enthusiasm glow in the prospect of indefinite progress here.

And what a field for zealous, energetic activity on the part of those who love the truth, not only in dispelling the gross darkness which still rests upon the nations, but in promoting the edification of the Church, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love may grow up into Him in all things, who is the Head, even Christ."

Whatever improvements shall yet be made in the development and construction of doctrine, we may be assured of the following things:—

(1.) The true theology will still keep close to Scripture: it will remain steadfastly biblical. It will be increasingly felt that the faith of the Church can embrace only what is either "expressly set down in Scripture, or may be deduced from it by good and necessary inference." And scrupulous care will be exercised not to incorporate into our system anything which does not rest upon inspired authority. Logic will still direct the arrangement of the doctrines—the articulation of them in the framework of the body—but the materials of the science will be supplied wholly by Scripture. And, if this position be correct, evidently the plenary inspiration of Scripture will have to be maintained. Any low estimate of the guarantee for the perfect reliability of Scripture must tell injuriously upon theology, and prove a great discouragement in its study.

(2.) In recognition of the fact that the Holy Spirit dwells in the Church of God, and leads the disciples of Christ into all truth, due regard will be had by the true student of theology to the Church's doctrinal attainments. It is not meant that a spirit akin to that of Rome will restrain our liberty of "proving all things," and "holding fast that which is good;" but it is meant that our confidence in our own opinion, and in the opinion and tendencies of our age, will be qualified by the remembrance that the Spirit of God has taught past

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generations of believers as surely as He is promised to teach us. It is not merely that we should pay deference to the œcumenical mind (*securus judicat orbis terrarum*), but that we should expect to find from the beginning a true insight into the great Christian doctrines, under the teaching of the Spirit. Any views, therefore, upon these doctrines which entirely break with the past, which cannot find their roots at least in the past, and claim legitimate connection with it, have a strong presumption against them.

(3.) Any progress in theology which may warrantably be expected will stand closely related to the growing spiritual life and holiness of the Church. The history of the Church concurs with many statements of Scripture in confirming this view. The times in which doctrines have had fresh light poured upon them, and have been grasped with greater firmness, have been almost invariably times of religious quickening—times when the breath of the Spirit infused new life and energy into the Church; and the men who have been chiefly honoured in the establishment and elucidation of truth have been men eminent for godliness. Such men were Athanasius, Augustine, Anselm, and the Reformers. It is not to philosophy, therefore, or natural science, or historical criticism, or the general progress of the human race that we must chiefly look for assistance in perfecting theological science. The work is religious, not secular; and the agencies must be religious. "The meek will He teach His way." "The pure in heart shall see, God." "If any man will do His will, he shall know of the doctrine whether it be of God." It is still true, as was said of old by Paul, that "he that is spiritual judgeth (discerneth) all things"; and thus while talent, if sanctified, is good, it is to the increase of humility, faith, purity of heart, docility of mind, far more than to improvements in learning, or to the advent in the theological world of men of transcendent ability, that we shall be indebted for any advancement in theological science—in the appreciation and construction of Christian doctrine—which the purpose of God may permit before the "day breaks and the shadows flee away."

WM. CAVEN.

## RECENT BOOKS.

### I.—THEOLOGICAL AND BIBLICAL.

THE English edition of Dr. Newman Smyth's "Old Faiths in New Light" \* is prefaced by Professor Bruce, of the Free Church College, Glasgow, who recommends the author as "one of those who in these days are endeavouring to present in a fresh form the substance and the

\* Old Faiths in New Light. By the Rev. Newman Smyth, D.D. London: Higham, 1882.

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evidence of the Christian faith, heartily attached to Catholic orthodoxy, but sitting loose from traditional dogmatism and the old stereotyped methods of apologetics." The aim thus described may be objected to by many excellent men, but it can hardly be denied that we are in a transition period, and that we need to reconsider both our lines of defence and our manner of defending. But "Catholic orthodoxy" is a vague expression, and may mean very little, and "traditional dogmatism" is a vague expression, and may mean very much; so that we cannot regard Dr. Bruce as very felicitous in defining the *locus* of Dr. Smyth in reference to theology. That such endeavours to bring science and revelation into harmony need to be made at the present day, few can hesitate to acknowledge. There may be many well-meant endeavours that do not lead to much, but well-meant endeavours are rather to be welcomed than frowned on. Discussions conducted in the spirit of Dr. Smyth, whatever may be the immediate effect of them, must, we think, ultimately issue in good.

The leading feature of Dr. Smyth's book is, that he accepts the principle of evolution as governing God's revelation of Himself and His dealings with mankind. His views are designed to show the harmony of this view with the Bible; with God's way, revealed in the Bible, of gradually educating mankind in moral and spiritual acquirements; with the incarnation of Jesus Christ; and with the teachings of Scripture as to what is yet to be evolved in the future. Much of what is said on these topics is interesting and instructive; some of it is very doubtful. Very clearly does Dr. Smyth prove that the results of Christ's life and work postulate the supernatural,—cannot be accounted for without the supernatural. But in one vital respect, Dr. Smyth's treatment of the whole subject seems to us to be defective. He treats the incarnation of Jesus Christ as a fitting stage in a great process advancing in a normal way. Revelation is the progressive moral education of mankind. He leaves out of view the terrible derangement in the natural order of things caused by sin. We know that Dr. Smyth is not insensible to this, and is not disposed to treat it lightly. But certainly we cannot find for it in this view of the object of revelation, the place which is due to it. It is the doctrine of the New Testament that "Jesus Christ came into the world to save sinners," "that the Son of Man came to seek and to save that which is lost." Whether a place might not have been found in an unfallen world for the incarnation of the Son of God, is a question which we are unable to answer. What we do know is, that it was into a fallen world that He came, and that while His work was gloriously fitted to advance the moral education of man, its grand immediate object was "to finish transgression and make an end of sin; to make reconciliation for iniquity, and to bring in everlasting righteousness."

In his "Orthodox Theology of To-day,"\* Dr. Smyth addresses him-

\* Orthodox Theology of To-day. By Newman Smyth. London: Dickinson, 1882.

self to questions that lie more in the domain of dogmatic theology, and makes it evident that he does not overlook the great redemptive purpose of the death of Christ. The first paper is on "The Churches and Creeds." It is obvious that on both sides of the Atlantic a change in their relation to their creed has passed upon the spirit of the orthodox Churches—the Churches that are orthodox in the Calvinistic and Augustinian sense—within, say, the last forty or even five-and-twenty years. Dr. Smyth desires to state approximately the amount and bearing of that change, especially as regards certain great topics in theology, namely, the character of God, the doctrine of atonement, and the theory of a future life. He postulates that this problem implies no change of creed on the part of these Churches. The whole question is at once misapprehended and misrepresented when put as it is by an anonymous writer in *The Contemporary Review* for July, who makes Dr. Smyth and his book the peg for an article on "The War of Creeds in America." What is maintained is that the Churches have progressed on the points named—that without rejecting what the Ecumenical Church has achieved theologically, we who inherit these achievements are in these days adding something which modifies the *ethos* of the Calvinistic or Augustinian positions without altering its beliefs.

For example, it is very obvious that by bringing to the front of our teaching the ethical instead of the metaphysical definition of the Divine Nature, we effect a great change in the spirit of Calvinistic theology without rejecting a single item of its truth. We bring into view the grand central definition that "God is love." But we do not depart by a hair's breadth from the assertion so central in the Augustinian theology, that God's will is supreme in the matter of human salvation. So again, on the atonement doctrine. To bring forward, as the orthodox Churches are now doing, the moral element in the cross, the manifestation of divine feeling against sin and on behalf of sinners—a hitherto rather neglected element—by no means implies that we are giving up the other elements of its relation to law, to divine government, to covenant engagement, which bulked more largely in the older theology.

Such is the drift of Dr. Smyth's attempt—interesting and necessary, but hazardous. It is one thing to desire and aim at bringing our theology into fuller relation to Scripture, another thing to cast it away and adopt another. Dr. Smyth's aim is certainly the former of these. It must be admitted, however, that the progressive elements are but hazily stated by him; that the statement bears a doubt whether the older elements are not imperilled by the attempt to piece on to them the new cloth of the so-called progressive views. And on at least one of the topics, that of the Future Life, it does seem that we are invited to throw the hitherto formulated views into abeyance—in fact, to consider that we have in Scripture no definite teaching on the relations of the Future Life to space and time; and that, especially on the question



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of the fixing of men's destinies at death, we are simply to cast the anchor of hope and wish for the day. It is a singular, but not quite fair, comment on this book that the committee who rejected Dr. Smyth for the Andover Chair did so on the ground, not of its heterodoxy, but that it displays "an illogical and poetic mind" not suitable in a professor of theology.

In justice to Dr. Smyth, it should be known that the discourses in this volume were preached by him without being written, in reply to sceptical objections urged with considerable plausibility and power by a sceptical society in the town where he exercises his ministry. They were taken down by a shorthand writer and published accordingly. This may account for some of the haziness. We doubt, however, whether an author does justice to himself in allowing his views in such delicate matters to reach the public in such a way.

PROFESSOR OLTRAMARE has now published the completion of his Commentary on the Epistle to the Romans,\* which he has been studying for more than forty years. In the great Swiss Revival which took place when he was a student, the interpretation of this Epistle formed an important factor in the struggle between the Evangelicals and the Rationalists. Unwilling to attach himself to any party before he had examined the matter for himself, but unable at that time to form an independent judgment, he preferred to wait till he could study the Epistle carefully. The first fruit of his investigation was the publication, in 1843, of a work on the first five chapters, but various interruptions for some time prevented him from proceeding further. After returning to his task, his views underwent a change, even with regard to points taken up in the early chapters, and he came to the conclusion that it would be best to re-write the whole. The results of his study are presented in these volumes.

Such a work obviously claims careful and respectful consideration. It is the production of a scholar and theologian who has examined every word of the original text, and sifted the views of other commentators, in order to give a clear statement of what he deems the real teaching of the Apostle. But, while we feel grateful for what is here presented, we are compelled to differ from him on many points, and to prefer the old-established views which he so often sets aside. Professor Oltramare is certainly more liberal than is warranted by the Epistle he has sought to expound, or by any other portion of Scripture. Though he is a teacher of theology in the city of Calvin, and may be called an occupant of Calvin's chair, he is not a follower of the great Genevese Reformer: Calvinism indeed, as a system, he explicitly rejects. Yet, what but Calvinism can be derived from the Epistle to the Romans? Even his views regarding the Person of Christ, as stated in his remarks on chap. i. ver. 3, 4, are more Arian than orthodox. Yet it is possible to learn a great

\* *Commentaire sur l'Épître aux Romains*, par Hugues Oltramare. Deux tomes. Genève 1881-82.

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deal from this laborious work : one may nearly always find the correct interpretation of a passage, if not in the view he adopts, at least among those which he so clearly states but rejects.

THE "Pulpit Commentary" goes on very briskly, and now we have another goodly volume of nearly 600 pages on Deuteronomy. The introduction and exposition are by Dr. Lindsay Alexander, the homiletics by Dr. C. Clemanse, and the homilies by Dr. Orr, Mr. Edgar, and Mr. Davies. Of Dr. Alexander's part we need not say a favourable report can be given. The introduction leads him to traverse the ground with which Dr. Robertson Smith has connected his name ; but Dr. Alexander has no favour for his views, and gives, in his calm and reasonable way, very good reasons for not accepting them. The exposition is very full and careful, and the homiletics and homilies are, as usual, fresh, vigorous, comprehensive, and suggestive.

"New German Encyclopædia of the Theological Sciences."\*—The first part of a new manual of the theological sciences upon an encyclopædic plan has recently been issued from the publishing house of Beck of Nördlingen, which bids fair to supply a want much felt by those who are desirous of having the results of modern scientific research before them in an accessible form. The names of the editor and contributors are a sufficient guarantee that the work will be conducted in a believing and reverent spirit. Grau of Königsberg is one of the writers on the New Testament, Cremer on Dogmatics, Kübel on Apologetics, Luthardt on Ethics, Von Zezschwitz on Apologetics, &c., while the whole is under the responsible oversight of Professor Zöckler, who furnishes an introductory account full of valuable information on the historic development of the theological sciences, and is further to supply the chapter on Church History.

In the opening chapter by the editor, we have in this section, "On the Position of Christian Theology in relation to the other Sciences," a well-reasoned defence of the Christian and evangelical standpoint. After dismissing the theories of Comte, D. Strauss, Häckel, &c., and those of Renan, Réville, and others, he comes to examine in turn the theories of the New Tübingen school in Germany, of Dean Stanley and his allies in England, and the "Moderns" in Holland, and lastly, the arguments of those who advocate "the keeping of two sets of books," *i.e.*, conforming in public teaching to the current modes of thought and expression, while clinging in private teaching to the old ideas and expressions.

The history of Christian theology, in the review here made of it, is divided into four periods : (1) The time of the Ancient Church, up to about A.D. 500 ; (2) the Middle Ages to A.D. 1500 ; (3) the Reformation period (1500-1675) ; and (4) the following two centuries. Each of these periods is treated in a very felicitous way.

The introduction to the Old Testament, which forms the subject of

\* *Handbuch der theologischen Wissenschaften in Encyclopädischer Darstellung.* Nördlingen : Verlag der C. H. Beck'schen Buchhandlung. 1882.

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the second chapter, is contributed by Professor Strack, of Berlin, an authority of no small eminence in this province.

The chapter on the archæology and antiquities of the Old Testament is contributed by Professor Schultz, of Breslau. The sections on the Israelite worship are among the most interesting in this chapter.

Not one of the least merits of this encyclopædia is the full account it gives of the most important aids in connection with the different branches of theological study.

THE translation of Dörner's "*System of Christian Doctrine*" has now been completed by Professors Cave and Banks.\* The two volumes just published are much more satisfactory than the first two, which we noticed on their appearance. They contain much less of speculation, and more of theological and historical fact—a department in which Dr. Dörner is particularly strong. The literature to which reference is made under the various topics is unfortunately almost wholly German. It would have been of great advantage if the translators, who have done their work very well, had added further references to the chief English and American works.

THE Rev. E. A. Litton has produced a valuable work on systematic theology,† which, though incomplete as an exhibition of Scripture doctrine, might well mark a new departure in the history of the Church of England. It is intended as a manual for candidates for Holy Orders; and certainly if every candidate were made to master even all that is contained in this volume, that Church would speedily pass through something like a new Reformation. But while we commend the treatise even to Presbyterians, and especially wish for it the widest acceptance and use in the Church of which the author has long been an ornament, we fear it is too good for the prevailing taste of Anglicans. More than thirty years ago, Mr. Litton published an able work on the Church of Christ, but it was far too candid in the views it propounded regarding Church government, especially the warrant for Episcopacy, to prove generally acceptable to members of the Anglican communion; indeed, it is only within recent times that similar concessions by Episcopalians have become comparatively common. It would almost seem that Mr. Litton has been suffered to remain in obscurity because of these early acknowledgments, so damaging to prelate pretensions. Later, indeed, in 1856, he was appointed Bampton lecturer, and in that capacity produced another work of distinguished ability, on the Mosaic Dispensation in relation to Christianity. But there has been no further recognition of his merits. Now he reappears before the public with a well-digested work, based on those Articles of the Church of England

\* *A System of Christian Doctrine*. By Dr. J. A. Dörner, Berlin. Translated by Rev. Alfred Cave, B.A., and Rev. J. S. Banks. Vols. III. and IV. Edinburgh: T. & T. Clark, 1882.

† *Introduction to Dogmatic Theology, on the basis of the xxxix. Articles of the Church of England*. By Rev. E. A. Litton, M.A. London: Elliot Stock. 1882.

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which refer to the Rule of Faith, Christian Theism and the Trinity, Man before and after the Fall, The Angels, and the Person and Work of Christ. So far as he goes, he treats these subjects very satisfactorily, arguing from the stand point of moderate Calvinism, which was certainly the position of those who framed the Articles.

COMPARATIVE religion forms the general subject of the second series of the "St. Giles' Lectures,"\* which have been delivered by eleven ministers of the Church of Scotland. Dr. John Caird gave the first two lectures, on Brahminism and Buddhism; Dr. George Matheson took up Confucianism; Rev. John Milne treated of Parsism; Dr. James Dodds lectured on Ancient Egypt; Professor Milligan, on Ancient Greece; Dr. James MacGregor, on Ancient Rome; Dr. G. S. Burns discoursed on the ancient religions of Scandinavia, and Dr. J. Marshall Lang on those of Central America; Professor Taylor lectured on Judaism, and Dr. J. Cameron Lees on Mohammedanism; while the whole course was concluded by Dr. Flint in an address on Christianity in relation to other religions. The names of the lecturers form a sufficient guarantee for general excellence in the treatment of the different subjects; learning, culture, power of thought, and literary ability are displayed throughout. The volume, too, is well got up—a decided success. Yet, viewing it as a course of lectures delivered on the Lord's day by eminent Christian ministers, one has the feeling that the lecturers generally have not taken advantage of a series of excellent opportunities, not usually afforded, for commending Christ and Christianity. Probably, indeed, it may have been planned that the comparison to be drawn between the several religions and Christianity should be wholly reserved for the concluding lecture; but if so, too great a task was assigned to Dr. Flint, who, even with all his ability, felt the burden too great for him. Might not each lecturer, before concluding, fresh from the study of the religion assigned him as his subject, have clearly set before his audience the points of contrast between that religion and Christianity? This has, indeed, been done to a certain extent by some of the lecturers, especially by Dr. Milligan.

Perfect agreement, of course, was not to be expected among so many writers. Dr. Matheson holds (p. 83) that our Lord borrowed the "golden rule" of His religion from Confucianism, while Dr. Flint (p. 400) affirms that "Christianity has certainly not borrowed from it a single thought or maxim." Dr. Milligan (pp. 201-215), with whom we are rather disposed to agree, makes a lower estimate of Greece and its religion than is made by Dr. Flint (pp. 405, 406).

IN a former number (July, 1882) we noticed a pamphlet by Professor Killen of Belfast on "The Westminster Divines and Instrumental Worship." We gave a summary of the positions occupied by the professor, indicating that these divines were not unfavourable to instru-

\* *The Faiths of the World: A Concise History of the Great Religious Systems of the World.* Edinburgh: William Blackwood & Sons, 1882.

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mental music in the worship of God. We mentioned that the Rev. ARCHIBALD ROBINSON of Broughshane had replied to Dr. Killen through the *Belfast Banner*. We have now got Mr. Robinson's Letters in a large pamphlet.\* He very strenuously controverts Dr. Killen's positions; maintains that Luther was not favourable to instrumental music in worship, and that John Knox did not get his views against it from Calvin; that in the Millenary Petition of 1603, and in the Hampton Court Conference, there was no reason for specifying instrumental music as one of the things objected to by the Puritans; that George Gillespie was against the organ; that the "Assembly Annotations" were not authorised by the Assembly, and that the Assembly Divines were opposed to instrumental music, in accordance with the principle that (excluding "circumstances") nothing was to be used in public worship that had not the direct warrant of the New Testament.

With regard to Baxter and like-minded men, Mr. Robinson says, "Baxter, whom Dr. Killen so glorifies, and whom he would have Irish Presbyterians to imitate, though in many respects an excellent man, was not a Presbyterian, not a Calvinist, nor was he in favour of the Covenant, nor would he have accepted the Westminster standards."

Mr. Robinson's style of controversy is not attractive. He represents Dr. Killen as having produced "a fatuous farrago," as having "the hardihood to ask us to believe" certain things; as giving an account of a transaction which is "exceedingly defective, misleading, and unfair;" and as guilty of criticism which is "quibbling, incorrect, and absurd." The conclusion to which we should come, if we received Mr. Robinson's views is, that the three kingdoms did not contain a more stupid, ignorant, crooked, or perverse writer than Dr. Killen. It may be some consolation for the venerable professor to think that others share his humiliation—that the utmost that the writer can say, for example, for the incomparable Richard Baxter is, that "he was in many respects an excellent man." We can only regret that controversy should be conducted in so painful a way.

We have to thank Dr. Symington for setting forth anew, in a fresh and effective style, for general readers, the life of John the Baptist.† Whoever, indeed, wishes an exhaustive treatment of every point connected with the wonderful prophet of the desert, must betake himself to the Congregational Lecture of Dr. Reynolds; while the discourses of Edward Irving, however unsuited in their style of eloquence to the taste of the present, are still of value. But this new volume has a mission and a sphere of its own. The author has done well in giving special prominence to the grand truths of redemption,

\* Review of Rev. Dr. Killen's articles on the "Westminster Divines and the use of Instrumental Music in the Worship of the Christian Church." By Rev. A. Robinson, Broughshane. Belfast, 1882.

† Vox Clamantis: The Life and Ministry of John the Baptist. By A. M. Symington, D.D. London: Religious Tract Society.



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pointing out the importance of the mission of John as a preacher of repentance, to warn men of the evil of sin, and in bringing out in strong contrast the mission of Jesus, the Saviour from sin.

OUR Lord's Sermon on the Mount has naturally formed a favourite and fertile field for the sermons of others. Mr. Duncan, of Jesmond, near Newcastle-on-Tyne, has just published an unpretending volume of twelve sermons on a portion of the Great Address.\* They have been very carefully prepared, but merely as plain and direct addresses to his own congregation, in the first instance; and they are now published at the urgent request of others, with the view of being more widely useful. Difficult theological questions have been purposely avoided. The discourses breathe much of the spirit of Him whose words they expound and enforce.

## II.—BIOGRAPHICAL AND MISCELLANEOUS.

DR. PATTERSON'S "Life of Dr. Geddie"† is in many ways a remarkable book; not, indeed, remarkable for condensation, or happy selection, or skilful perspective—qualities which a vivid literary portrait demands—but remarkable as the life of a pioneer, and at the same time most successful missionary—one who had the privilege of both sowing and reaping, and who, moreover, was the first missionary of one branch of what is now the Presbyterian Church of Canada. Mr. Geddie was born in 1815, at Banff, in the north of Scotland, but early emigrated with his parents to Nova Scotia. In 1836 he was settled in a charge in Prince Edward Island, the work of which he prosecuted with great zeal. His heart, however, was very much in the mission field. He early took up the idea that the Presbyterian Church of Nova Scotia, small and poor as she was, ought to have a foreign mission of her own. To convert his Synod to this view was his first endeavour; and after a pretty tough battle, he succeeded. When his Church resolved to engage in mission work, it behoved her to have a missionary, and the choice fell on Mr. Geddie. The sphere of work chosen by his Church was the New Hebrides group, and ultimately the island of Aneiteum, the most southerly of the group, and about forty miles in circumference, was chosen as his district. Here he arrived, solitary enough, in 1848, and here he laboured till his death, in 1872, when an attack of paralysis terminated his life, on occasion of a visit to Australia. Some teachers from Samoa had laboured in the island for a little time before, but they had not had any visible fruit of their work, and they had not been treated kindly. The people were given up to horrible cannibalism.

\* The Inheritors of the Kingdom: Being Expository Discourses on St. Matthew, v. 1-16. By the Rev. Joseph Duncan. London: Nisbet & Co. 1882.

† Missionary Life among the Cannibals: Being the Life of the Rev. John Geddie, D.D., First Missionary to the New Hebrides, with a History of the Nova Scotia Presbyterian Mission on that group. By Rev. George Patterson, D.D. Toronto: Campbell. 1882.

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balism, and to a mode of life in which barbarity formed one of the chief features. Yet Mr. Geddie was able to effect a settlement among them, and to begin work hopefully even in so unpromising a field. His loneliness was very depressing. He had, indeed, a lay coadjutor, but very early he fell under temptation in a very gross form; and some of Mr. Geddie's early trials were due to his throwing the mantle of charity over his defection, and concealing it from his brethren at home. Very early he was visited by the late Bishop Selwyn, who used to cruise about these islands, and with whom Mr. Geddie was on terms of warm friendship all the time that the bishop was in that part of the world. Mr. Geddie had a high opinion of the bishop. We have looked into Bishop Selwyn's Life to see what he thought of Mr. Geddie and his work. It is plain from some allusions that he loved and honoured him, but his biographer has not thought it right to say much on the subject.

We have no time to record the steps by which Mr. Geddie was enabled, by God's help, to establish a very successful mission. At the end of the second year he could say: "Our average attendance on the Sabbath day during the first year has been about ten persons, chiefly women and children; during the second year it has been 45. During the past year many have given up their heathenish customs, and are earnestly inquiring the way to be saved." In the third year of his work Mr. Geddie was joined by the Rev. John Inglis, who was sent out by the Reformed Presbyterian Church of Scotland. The work advanced steadily. In 1854, when a census of the island was taken, out of 4000 persons, 2200 were professing Christians. The number of males was 600 above that of females, a result due to the old practice of infanticide, which had been practised chiefly on female children. Even the existing women were distributed very unfairly among the men, elderly men often having two or three wives. The obligation of the marriage tie was very loose. Wives often deserted their husbands; and it was rare to find a woman over thirty who had not been the wife of more than one. The missionaries did everything in their power to discourage this state of things and to elevate the marriage bond. It became much more respected; and it was observed that marriages that had been contracted under Christian rites, and with the blessing of the Church, were much more happy than others.

"Nothing is more remarkable," says Dr. Patterson, "among the recent converts from heathenism among those islanders than the readiness with which they give themselves to the work of extending the Gospel among savage tribes around, even when this involves serious toil and danger. In knowledge they will not compare with the members of our home churches, and, it must be added, are in many respects of a lower moral tone. But in the simple faith with which they surrender themselves to the work, and the cheerful readiness with which they make any required sacrifice, they utterly put to shame the members of our home churches. To endure hardship in His cause is looked on as a matter of course, and every member of the church is ready, when called, to go abroad. The mis-

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sionaries never require to seek for men, but only to select those that they deem best qualified."

This is a most remarkable and instructive feature. By the year 1860, twenty teachers and their wives had gone forth from this island as pioneers of Christianity in other islands! Yet there are persons who scoff at missionaries, and say that all their work is moonshine!

The result of twelve years work in Aneiteum is thus summed up,—

"One mission family labouring for twelve years, and another for eight, among one of the most savage tribes on earth, ignorant of letters, sunk in the most debasing superstitions and vices of heathenism, had seen the language reduced to writing; thousands of copies of publications printed in it and circulated; the New Testament translated; sixty schools in operation; 2000 of the population taught to read; and in addition, the whole inhabitants of the island, amounting to 4000, outwardly transformed; the Sabbath observed as well as in Scotland, and family worship generally maintained; two church buildings erected, in which 1000 persons assembled every Sabbath, and over 300 church members."

It need not be remarked that these events reacted powerfully on the churches at home by whom the mission had been begun, and tended greatly to increase their interest in the work.

We conclude by copying the remarkable inscription placed on a monument to Dr. Geddie at Anelcauhut, one of the native churches of Aneiteum,—

"In memory of JOHN GEDDIE, D.D., born in Scotland, 1815, minister in Prince Edward Island seven years, missionary from Nova Scotia at Anelcauhut, Aneityum, for twenty-four years. He laboured amidst many trials for the good of the people, taught many to read, many to work, and some to be teachers. He was esteemed by the natives, beloved by his fellow labourer, the Rev. John Inglis, and honoured by the missionaries in the New Hebrides and by the Churches. *When he landed in 1848, there were no Christians here, and when he left in 1872, there were no heathens.* He died in the Lord, in Australia, 1872. 1 Thess. i. 5."

No missionary library will be complete without this volume. The Presbyterian Mission to the New Hebrides, and especially to Aneiteum, is worthy to be classed with the Wesleyan Mission to Fiji, of which interesting details were given in a recent number.

A VOLUME of discourses by the late Dr. Mellor\* demands the highest praise, and deserves hearty welcome from all Christian readers. The publication of sermons, especially memorial collections, has become so common, while the sermons themselves are often so commonplace, that the work of even a talented preacher is too apt to suffer from the general discredit attached to such productions. The volume now before us, however, from its intrinsic merit, cannot fail to make for itself an exceptional position, as the author himself was certainly an exceptional man. In Dr. Mellor we see a highly-gifted, earnest, and powerful mind consecrated to the service of Christ; and the outcome

\* The Hem of Christ's Garment, and other Sermons. By Enoch Mellor, D.D. With a Biographical Sketch by H. R. Reynolds, D.D. London: Hodder & Stoughton. 1882.

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of his labours in these sermons is an excellent embodiment of what is required in the modern Christian preacher. The sermons vary in their character and mode of treatment, according to the nature of the text, and the audience for which they were originally prepared. Apart from the beautiful and touching memoir prepared by Dr. Reynolds, the reader will be able, after a perusal of these sermons, to understand the greatness of the loss sustained by English Congregationalism in the death of Enoch Mellor. A new edition should soon be required; and the Christian world would profit by the publication of another series of such sermons.

It is always a pleasure to find the press sending forth good, practical books. Three lie before us that deserve very cordial recognition. The first is "The Power of an Endless Life, and other Sermons, by the late Rev. James Moir, M.A., Free Church, Maybole,"\* with a memoir of the author, who seems to have been one of those country ministers whose worth and abilities, while highly esteemed in their own neighbourhoods, have been unknown during their lifetime to a wider sphere. There are few congregations, indeed, that might not have been greatly edified by Mr. Moir's careful, thoughtful, and finely expressed sermons. To the highest personal excellence he added a most catholic spirit, and was cordially eulogised by the parish minister. "Abide in Christ," by A. M.,† is the title of a series of excellent practical counsels on various aspects of the exalted privilege which the words that form the title indicate. "Spiritual Life in its Advancing Stages," by G. R. Wynne, M.A.,‡ is a book of similar import, dated from Killarney, full of earnest Scriptural views, illustrated and applied by many instances from church history and biography. Books of this kind are of inestimable value.

We have been much interested in the successive numbers for this year of "The Gospel in all Lands," an American weekly journal devoted exclusively to Christian missions. It is an interesting fact that mission work is now so extensive and so varied, that a weekly journal may be filled with interesting accounts of it in all parts of the world. As far as a cursory inspection enables us to judge, the paper is conducted in an impartial and Catholic spirit. Perhaps its accounts of American mission work are fuller than of other work; this is not very wonderful, for a work published in New York could hardly be different. We trust that Mr. Eugene R. Smith will be encouraged with his venture, and we should be glad if it could become known on the east as on the west shores of the Atlantic.

\* London: Hodder & Stoughton, 1882.

† London: Nisbet & Co., 1882.

‡ London: Nisbet & Co.; Dublin: Sealey, Bryers, & Walker, 1882.

## Notes of the Day.

END OF THE EGYPTIAN REBELLION.—The prayer that arose very earnestly from many a heart that the war might be a brief one has been answered. Very remarkable certainly have been the swiftness of the blow, the greatness of its effect, and the smallness of loss on the part of the assailing forces. Memories of the Malakoff and the Redan at Sebastopol, and more recently of Plevna, would have led even sanguine men to look for a much longer struggle and a much heavier loss. For the mercy of a rapid ending of the war the deepest gratitude is due to the Supreme Disposer of all events. Yet no one can fail to have a sad feeling for the slaughtered Egyptians, most of whom were, no doubt, led into rebellion with little thought or knowledge of what they were doing. One ludicrous thought cannot be repressed amid all that is bright on the one side and sad on the other—the Sultan and his advisers so strenuously contending about the port for landing the troops that were to suppress the rebellion! More notice has yet to be taken of the proceedings of the Sultan, who, because he is a Turk, must not be allowed to ride off unchallenged for the manifest duplicity with which he has acted throughout.

And now comes the question of the future government of Egypt. Undoubtedly, that must be determined by a consensus of the Powers that have hitherto acted in such matters. Britain must, of course, hold the country till permanent arrangements are made; and Britain has a right to recoup herself for the cost of her enterprise. But it is still true that Britain has no desire or purpose to occupy or control Egypt, if other arrangements for the good of the country can be made. And most certainly, if any feasible plan of self-government could be instituted and kept up, Britain would be more than pleased. The recent restoration of the Transvaal to the Boers, and of Zululand to Cetewayo may surely show that further increase of territory is not desired. Between her Indian possessions and her vast colonies England feels that already she has at least enough of the surface of the globe.

It is not wonderful that the interpreters of prophecy should be thrown on the *qui vive*, when such events are happening in Egypt. A certain feverish eagerness for great *denouements* is characteristic of the class. They always seem to see "the beginning of the end." But it is more reverential not to be too confident. It seems likely that the present events will prove a blow to the Mohammedan power, and will prepare for further changes in the direction of the dissolution of the Turkish Empire. But, for a hundred years and more, people have been expecting that the Turkish Empire was soon to be in pieces. In his out-of-the-way country-house at Olney, Cowper wrote

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nearly a hundred years ago to that effect. But the expectation in his day was that Russia would be the conqueror of Turkey. Russia, however, is at present in the background, and out of favour. Cowper uses a striking figure to show his sense of Turkish tyranny:—"The heads of the innocent that have been cut off to gratify the humour or caprice of their tyrants, could they be all collected and discharged against the walls of their city, would not leave one stone upon another."

RELIGIOUS CONFERENCES.—The frequent occurrence in autumn of Christian reunions or conferences is a sign of the times. It is an indication of the craving for Christian fellowship among all good men and women—a craving which is not fully gratified by the more ordinary meetings, whether for worship or Church business. A feature of them is that no distinction is made of denominations—all earnest people are welcome. Another feature is the attention given to the promotion of inward religion—true consecration to the service of God. Among the minor features of such gatherings are the happy meetings of attached friends living in distant parts of the country, and having little opportunity otherwise of coming together. One of the oldest of these meetings is the Perth Conference, held annually in that old and beautiful city in the middle of September. Three meetings or, as the old Scotch phrase has it, *diets*, are held each day. The morning meeting is devoted to addresses, chiefly by ministers of high character and position, on some topic of practical godliness. The afternoon meetings bear more on Christian work, and the questions connected with the best modes of doing it. The evening meetings are evangelistic. The attendance is very large, and the interest of the people very lively.

Might not a hint be taken by our own Church Courts from such meetings? When Churches get settled their meetings are apt to become simply business meetings, and these are liable to be very dry. Even General Assemblies might occasionally with advantage have less of the element of debate, and more of that of prayerful conference and mutual exhortation.

THE LATE REV. G. T. DODDS.—We notice with deep regret the death of this young minister, the chief coadjutor of the Rev. Mr. M'All in his Paris Mission. In an ordinary sphere, Mr. Dodds might have had no claim to special notice, but the alacrity with which he responded to Mr. M'All's appeal for help, the ardour with which he threw himself into the work of the Mission, the amount of work which he accomplished on its behalf, as well as the painful circumstances of his death, call for a cordial acknowledgment. The members of the Philadelphia Council will call to mind the bright and vigorous young man who translated the address of M. Réveillaud at Philadelphia, and many friends, both in America and elsewhere, had doubtless opportunities of more intimate intercourse. After a season of very great labour in Paris,

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Mr. Dodds with his family had gone to the country to enjoy a holiday, and through the mistake of a servant, who had gathered poisonous fungi under the idea that they were mushrooms, and served them to the family as such, he was poisoned. It is inexpressibly painful to think of so useful a life being prematurely cut short in such a way; but the pain is greatly aggravated by the fact that Mr. M'All's health is much impaired, and that Mr. Dodds was his right hand man. In a work of so large extent and involving so many details, a man of Mr. Dodds' vigour, readiness, and unwearied energy was invaluable. The Mission was never in a more hopeful state, and it is greatly to be hoped that this distressing bereavement may bring to it a great increase both of men and means.

Is it not time that the question of organisation for this work were beginning to be considered? For its initial stages little of this may be necessary; but if the work is to be permanent, organisation is indispensable. No doubt Mr. M'All has been thinking much of it, and he may have good reasons for postponing it as long as he can. We think, however, that it would be for the interest of the Mission in many ways to gather the people who have got benefit into fellowship, and constitute at least some congregations of converts.

DR. PUSEY.—The death of Dr. Pusey, at the age of the century, may well remind us of the marvellous progress of events, in the ecclesiastical world and elsewhere, during the period measured by his life. For some time back the name of Pusey has been much less before the public than it used to be. Forty years ago "Puseyism" and "Puseyite" were terms in every man's mouth. Yet it was hardly right to name the great Tractarian movement after Pusey. If we remember rightly, Dr. Arnold used to call it Newmanism, holding, and very justly, that John Henry Newman was much more responsible for it than Pusey. The Canon of Christ Church appears to have become namefather to the movement on account of his high character, and perhaps, in some degree, his family connection. It was at the time an excellent name to sail under. But of late years Dr. Pusey has been left comparatively high and dry. One body of associates, represented by Newman and others, has joined the Church of Rome, while another has advanced to a much more full-blown ritualism than Pusey cared for. We never hear of the Puseyites now. "Tractarianism" has become the historical name of the movement, and of the three men that were long so conspicuous among its chiefs, Newman and Keble bid fair to be remembered longer and more vividly than Pusey himself.

There has always been a strong feeling of respect for Dr. Pusey personally. His devoutness and earnestness of character seem to have been at the foundation of that feeling. All along, Dr. Pusey has borne the character of one profoundly convinced of the great doctrines of revelation, and very desirous that others should believe in them likewise. His

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views of the power and authority of the Church and of the grace contained in the sacraments were, doubtless, conceived and promulgated in the belief that it was only through these channels that the blessing of God could reach the souls of men. If he urged the clergy to believe in themselves as the commissioned ambassadors of God, if he appealed to them passionately to proclaim their Divine authority, and never to act as if they doubted it, or countenance men who did doubt it—it was in the hope that, when the world recognised more fully their ghostly power and prerogatives, it would give far more attention to them and to their message. We should be inclined to believe that, before his death, Dr. Pusey must have found himself mistaken in regard to the chief result he expected from his movement. Successful it was beyond expectation, popular in some circles beyond all calculation; but did it make men more spiritual, more holy, more heavenly-minded? We should suppose that Dr. Pusey must have been greatly disappointed in this, must have lived to lament that, in spite of all its early promise, it had failed here. On the other hand, he must have been pleased to see that, in an age of grievous scepticism, Anglican High Churchism continued to cherish the old faith in the supernatural character of Christianity and its doctrines, and formed a very real bulwark against the unbelief of the day. The Divinity of our Blessed Lord, the reality of His Atonement, the personality and work of the Holy Spirit, have always been very cordially maintained by the section of Anglican clergy whom Dr. Pusey represented.

Dr. Pusey's views undoubtedly contributed to deepen Anglican antipathy to Presbyterianism and all other non-prelatical forms of Church government. We can believe that to himself this was a painful though logical result of his principles. We remember, not many years ago, his writing in terms of great respect and affection for certain sections of the Nonconformists. The Wesleyans in particular seemed to be much esteemed by him, and he very emphatically singled out, as the source of his respect, their *love for souls*. Any body of Christians that recognised the spiritual nature of men, and sought by God's grace to benefit it, commended itself to his heart. But it is seldom that the redeeming qualities in the founder of a school are copied by the rank and file of the movement. Puseyism undoubtedly bred a great amount of supercilious contempt for Presbyterians and all other "Samaritans," and did much to widen the gulf between the Church of England and the Nonconformists, and to embitter their relations down to the present day.

Dr. Pusey's movement, like many others, took away from the Word of God what it gave to the Church. It magnified the authority of the Church, and in so far diluted the authority of the Word. It has contributed much to make the Church of England the lonely, sisterless Church she is. While Presbyterianism rejoices in the number and manifoldness of her connections, and finds great happiness and

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benefit in cultivating the communion of the saints over all the globe, Anglican Episcopacy stands alone, frowning on her Nonconformist neighbours, trying with little success to woo Alt-Catholicism and Greek Churchism, and shrinking from all the Continental Protestant Churches with which Cranmer and his associates were so delighted to fraternise.

BISHOP WORDSWORTH'S DREAMS.—Dr. Wordsworth, Bishop of St. Andrews, in the Scottish Episcopal Church, has a wonderful faculty of hoping against hope, and of finding encouragement in his dreams for ecclesiastical union. It would ill become us to speak disrespectfully of any honest endeavour after Christian union, seeing that the promotion of union within Presbyterian lines at the present time, and conceivably within wider lines hereafter, is the very purpose for which we exist. But there is one condition under which all questions of union need to be discussed, if anything is to come out of the discussion,—that the concessions needed to effect the scheme are such as men of principle and self-respect may reasonably be regarded as ready to make. If a union of Churches is impossible, in existing circumstances, except under concessions to which one or other of the parties is inveterately opposed, it is worse than foolish to keep such a project on the carpet as a feasible scheme. This is our initial objection to Bishop Wordsworth's schemes. No doubt he persuades himself that the concessions to be made by Presbyterians, in order to union with Episcopalians, are reasonable, but in this he shows his defect of practical judgment. The real basis of his scheme is that Presbyterians shall become Episcopalians. He might leave a few fringes of Presbyterianism in his reunited Church, to encourage the belief that there had been a union, but his scheme is really an absorption. The lean kine of Scottish Episcopacy are to swallow up the fat kine of the Established Church. The difference between the process as it took place long ago in Egypt, and as it is to take place in Scotland now, is chiefly in this,—that in Egypt there was one lean cow for every fat one, whereas in this case the proportion is nearer one lean cow for the whole Presbyterian herd.

In his charge to his clergy at Perth on the 19th ult. two points occur worthy of notice. First, the evidence he finds of greater readiness in the Established Church to cherish the idea of union with the Episcopal Church; and second, the basis on which he thinks that such a union might take place.

In regard to the first, he founds much on a speech delivered by Dr. Milligan, the late Moderator, at Detroit, U.S.A., in May, 1872, when he was present as a delegate to the Presbyterian Church of the United States. Dr. Milligan there adverted to Dr. Wordsworth's long-continued endeavours to promote a union between the Presbyterian Churches of Scotland and the Episcopal Church, and spoke somewhat hopefully of them. "That there are difficulties in the way of this it is impossible not to see; but it may be doubted if, great as they are, they are greater than the

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difficulties which beset the path of those who are striving to accomplish the smaller unions. I am not sure that they are not less, and that the prospect of gathering again together the powerful landlords, who are for the most part Episcopal, into one flock with their dependents, together with the many lettered and cultivated among the inhabitants of our towns, who have of late years been feeling the attractions of the Episcopal constitution and service, would not awaken an even larger amount of sympathy and enthusiasm in its favour than that of uniting Presbyterians alone." Dr. Wordsworth quotes words of similar tenor from Dr. Milligan's closing address as Moderator of last General Assembly, and words also from Principal Tulloch and Principal Shairp, breathing a kindly spirit towards the Episcopal Church, and indicating points of agreement between it and the Presbyterian. So cordial and sanguine is the spirit of Dr. Milligan, that we can hardly wonder at Bishop Wordsworth claiming him as an ally, at least to the extent of showing that his scheme comes within the domain of practical politics. But Dr. Milligan's words are vague and sketchy, and can hardly be held to justify such a use of them until it be seen what view he takes of what we have called the second point of interest in Dr. Wordsworth's charge—the basis on which alone he thinks that a union might take place.

Dr. Wordsworth's conditions are found in these words: "If Episcopacy be an ordinance not of man only, but of God—an ordinance forming an essential element with a view to the permanent organisation and consequent union of the Christian body—then *we have no alternative but to adhere to it.*" And this is his view of Episcopacy: "What I do say is that the attempt to get rid of the three orders of the ministry by reducing them to two . . . will never satisfy any learned or candid inquirer who desires to look impartially into the facts of the case." Dr. Wordsworth afterwards claims that "the balance of Scripture evidence, if intelligently weighed, and the whole tenor of early ecclesiastical history, if truthfully represented," is in favour of the Episcopalian position. What is this but to say that in any scheme of union, prelacy must be maintained? But is such a union practicable in Scotland?

We cannot but observe, too, the slap in the face which Bishop Wordsworth gives to the Bishop of Durham, the late Dean Alford, the late Dean Stanley, and many other candid Episcopalian who have recently maintained and proved that there is no warrant whatever for prelacy in Scripture, and that prelacy did not exist in the primitive Church. Dr. Wordsworth seems conscious that something of this sort may be plausibly proved. But no such argument, he says, can be got from Scripture "intelligently weighed," or from ecclesiastical history "truthfully represented." There are some people whose words are "smoother than butter, but war is in their heart." We fear that we must place in this category any one who would find men like the late Dean Alford wanting in intelligence, or men like Bishop Lightfoot wanting in truthfulness.



## American Notes.

A UNITED PRESBYTERIANISM.—One of our papers has been trying lately to raise a discussion as to whether a union of all the sections of the Presbyterian family in the United States would be desirable, and, if so, would it be practicable. The writer answers both questions in the affirmative, but perhaps in his desire for union overlooks some considerations of importance in such a connection.

Such a union as is spoken of would of course be a visible, organic, co-operative one, for a true, vital, and spiritual union is found at present among these denominations in the amount of doctrinal and other agreements that exists already among them. Now, from the little mention of visible church union in the New Testament Scriptures, one may safely infer that, however excellent and desirable as an exhibition of Christian grace such a union might be, yet, as compared with a real, vital union, it is of only minor importance. It certainly is not essential to the existence of the Church of Christ, nor is it a sufficient argument in favour of it to point to the evils of our present divisions. For aught we know, were the different churches gathered together into one great body, evils of which at present we know nothing might be developed, in comparison with which those we have would be blessings. Church union—at least organic union—might not be found to be an unmixed good, nor our present divisions an unmixed evil. Were all the facts put plainly before us, we might find the preponderance of argument to be in favour of keeping things as they are, so that it may be better “to bear the ills we have than fly to others that we know not of.” The lessons of practical life are not in favour of huge combinations of any kind. In political life, men have mutually formed themselves into separate communities or nations; and even in the United States provision has, with profound wisdom, been made for this very tendency on behalf of communities of moderate dimensions. Hence the existence of sovereign and independent States within the limits of the national territory,—a fact that must be the outcome of some deep-lying principle in human nature that might not permit of a world-wide church organisation.

Apart from this view of the subject, however, it seems hardly a practicable thing to bring together into one organisation all the varied Presbyterian Churches of even the United States. These churches are apart for reasons of history, doctrine, discipline, and worship. These reasons are matters of conscience with the churches at present, and so long as this is the case, organic union is impracticable, and most certainly so if the basis suggested by this writer were the only possible one. In his judgment, “The only admissible basis of union among American Presbyterians is a confession broadly and generously interpreted, with large allowance of variety in schools of thought, and a

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polity expounded and administered in the joint interest of Christian order and liberty. And the only admissible aim in such union must be not the triumph of any sect or party, not the gratification of denominational pride, not the exultation of Presbyterianism as the religion of the nation or the dominating form of Protestantism, but rather the combination of all our forces against worldliness and unbelief in order to the final subjugation of the continent to Christ."

It would not be easy to define the creed that would be in use in such a church—held, of course, only as to the substance of doctrine, while the form of government would be that now known as *Episcopopresbygationalism*. Something, it is true, might be gained by such an arrangement, but it is probable that much more would be lost than gained, so that it might be better to seek the closer union of the Presbyterian Churches in some other direction than in organic union. This will be found in co-operation in all such works as are of common interest, and at present being carried on by the churches separately; and co-operation in such will be ever found to be the shortest road to agreement in thought and feeling—the true and only possible basis of visible church unity.

ROMANISM.—The Roman Catholic hierarchy is just now getting a little more prominence than is altogether to the liking of all its members. The great scandal of Cincinnati—Archbishop Purcell's failure for four million of dollars, is kept before the community by the law suits it has occasioned. The creditors of the estate claim that all the property of which the Archbishop was possessed at the time of his failure, should be made over to them. But this property consists of the chapels, school-houses, &c., of the diocese. All this was held in the Archbishop's name, while a large part of it was built with the money entrusted to his keeping. Such a claim would assuredly hold good in any ordinary business defalcation, while the Archbishop would have been dealt with much more sharply than he has been. In opposition to the claim of the creditors, it is alleged that the Archbishop was simply the trustee of this property, and therefore that it cannot be seized by the creditors. To these the Archbishop offers his profound sympathy for the losses they have sustained, and regrets deeply that he is unable to assist them in their difficulties.

From a different cause, the name of Bishop Gilmour of Cleveland has become somewhat conspicuous. The Irish Land League is strongly represented in his diocese, and the good Bishop is offended with the exhibition made of themselves by the members of the Ladies' Land League. He therefore ordered these to withdraw from the society, when to his surprise they refused to do so, even though he should refuse them the sacraments, as he threatened he would. On their replying to him with considerable impudence, it must be admitted, the Bishop lost his temper, and forgot all prudence in his statements. As the result of some of his statements, he now finds himself involved in

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two law suits, in each of which the sum of \$25,000 is claimed from him for defamation of character.

This same Land League has given rise to a little discussion respecting the amount of veracity to be looked for in a Romish newspaper. The circular of the Irish hierarchy, referring to the League and the Ladies' Branch, has been reprinted by the Catholic papers here, but only in the original Latin—possibly on the assumption either that their readers could not or would not translate it for themselves. Whatever was their reason, these have been loudly denying that the Pope had condemned either the League or the Ladies. Some of the Protestant papers have, however, taken up the matter, and have pushed the Romish organs into a corner, by translating the circular, and showing that in the most positive manner it does condemn the League and the Ladies' Branch. The questions now raised are—How far can Romish newspapers be depended on to state historic facts accurately? and then, Is the Pope or the Irish Land League the master of the Romish press—in this country at least?

NEW YORK PHILANTHROPY. — The high temperature that prevails in New York during its long summer causes a terrible infant mortality. This mortality affects chiefly the poorer classes, as these are packed together in the tenement houses that have, in even favoured quarters, not less than twenty families in each building, with an unlimited number of lodgers in addition. Many plans have been devised for giving the children a chance of life. Among these I will mention two that have been very efficient. In the one plan, known as the St. John's Guild, a large barge has been purchased, and when the needful expense has been provided—and this is generally the gift of some individual—the police in a prescribed district of the city are furnished with tickets to be distributed among the poorer residents, inviting the mothers and all the children, including, above all, the babies, to an excursion down the bay. The boat starts in the early morning, often having 1200 to 1500 persons—mothers and young children—on board. Everything is provided in the way of milk, bread, cakes, ice-cream, beef-tea, lemonade, and sandwiches, so that all may have what the boys call "a good time," while a medical man always accompanies the party. During the whole day the barge is towed slowly up and round about the harbour until evening, when the party come ashore. None but those who have been on such an excursion can realise its blessedness. In the morning the little ones are carried on board, apparently at the point of death from heat-exhaustion. The day's sail in the cool sea air acts like magic on them, so that they land cooing and crowing as if in the possession of perfect health. The benefits of this plan have suggested to one of our papers an improvement on it; and by means of funds subscribed from time to time, boys and girls, in parties numbering from ten to twenty, are taken for a two weeks' sojourn in some country place at a considerable distance from the city. These

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trips are intended for children that have been sick, though the qualification is not rigidly required. As a rule, many of the children have never seen the green fields previously, while the stay is long enough to restore them to health. The glimpse they get of country life is to many of them as a glimpse into that far away land where there are green pastures and still waters. With all its wickedness—and perhaps New York has its full share of this commodity—New York is a city of splendid philanthropies. As with London, a case of distress has only to be brought before the community, when ample provision will be forthcoming to meet whatever is curable.

G. D. MATHEWS.

## General Survey.

### GREAT BRITAIN.

#### PRESBYTERIAN CHURCH.

FROM the Established Church missionary agents at Alexandria we learn that the Scotch Church there is unharmed. Indeed, none of the ecclesiastical buildings seem to have suffered. The American Mission establishment, the English Church, the German Church, the Romish and Greek Churches, the Synagogues, are said to be safe. Even the house of the American missionaries, in the Arab quarter, was not "looted." This would almost seem to indicate something better in the Alexandria mob than it has got the credit of possessing.

There are recent reports from both the Scotch East African Missions. There seems to be still a disheartening prevalence of fever at Blantyre. Rumours of war have not altogether passed away. The "Mavite," a Zulu tribe, give much uneasiness, which is not diminished by the presence at Blantyre of some natives, friendly to the Zulus, and not liked by the district chief.

From Livingstonia we hear that Mr. Stewart, C.E., has almost completed his survey of the eastern shore of Nyassa. By the last news, he was working at the north end of it, and would have good opportunities of judging when it would be wise to begin again the road to Tanganyika. Among his other works he had established a ferry across the lake, in opposition to that in use by the slave-traders farther south. On the 18th of April, Dr. Laws had gone to establish a mission and sanatorium at Mombera's, where he meant to leave Mr. Koyi. Here, too, are rumours of war. There must be great changes, indeed, before these are not frequent. Mr. Johnson, of the Universities Mission, has made a thorough exploration of the district inhabited by the Yao tribe on the

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south-east of Nyassa, and he has found that there are a dozen chiefs, with 40,000 men at their command, three of them having as many as 6000 each. We know what a temptation, even in civilised countries, is the possession of the warlike instrument, and with the slave-trader so often busy among these savage people—busy at this very time—the marvel is that war and bloodshed ever cease. Another danger threatens, too, at present. The Portuguese, it is said, are about to take military possession of “one or two points on the Upper Shire and perhaps on the Nyassa”—a step pretty sure to be resented and resisted. There has been sneering lately in the *Times* about the want of self-denial in Protestant missionaries. If some of these dainty gentlemen would just try a year or two of it on Nyassa or Nyanza or Stanley Pool, with spelling-books and Bibles in their hands instead of rifles, teaching savage men and women to be good and just and pure, they might with some decency open their mouths on the subject.

It is encouraging to observe that Presbyterianism keeps its ground in most of our colonies. We do not think that, in a religious census, more than a ninth of the population of the United Kingdom would register themselves Presbyterians. From recent colonial censuses we find that in New South Wales the Presbyterians are about a ninth of the whole population, in Victoria rather over a seventh, in Canada, even with its old Romanist population of the Lower Province, rather more than a seventh. The Presbyterians in Canada number a hundred thousand more than the Episcopalians.

#### CHURCH OF ENGLAND.

The High Church party in England show an extraordinary interest in all Methodist developments. They have laboured, and are labouring still, to convince Wesley's benighted followers that their founder was another Dr. Pusey, and that they are all bound to be High Church Anglicans. It has very greatly troubled some of them, apparently, that the recent Conference made a lapse so grievous on the doctrine of baptism. Among others, the well-known High Church Member of Parliament, Mr. Hubbard, has had his spirit stirred within him, and, in connection with an article in the *Nonconformist*, has felt himself called on to explain the Church's doctrine on baptismal regeneration. He makes such statements as the following:—1. The general idea outside the Church, that baptismal regeneration confers an “indefeasible title to God's kingdom,” and so encourages wickedness of life, is an entire and grievous mistake. But who does not know that the High Church party since the days of Laud has been strongly tainted with Pelagianism, and has detested exceedingly the doctrine of the perseverance of the saints? At the same time there is little doubt that there is a great temptation to rest on a baptism which is said to bestow such wondrous gifts and privileges. 2. Baptism delivers from the “penalty and bondage of sin,” and makes its recipients “members of Christ, and temples of



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the Holy Ghost." As much as this is due from the justice of God. It is only the equitable "counterpoise to original sin." But that seems to imply the regeneration of *all* infants, whether baptised or not, and in reality makes baptism a needless form. 3. Baptism only puts us "in the way of salvation," but what that way is we are not told. We suppose it is the old way of works—legalism or neo-nomianism. 4. Baptismal regeneration is not a "priestly theory;" the "validity of lay baptism is unquestionable." But baptismal regeneration is based on the "opus operatum" and ritual magic system, which is the very soul of sacerdotalism. Mr. Hubbard knows that even deacons, who form one of the spiritual orders, not being priests, have *no right* to baptise, and can only do so, we believe, by special episcopal delegation. It is, in fact, a mere illusion to speak of "*lay baptism*." The Christian laity, as such, have no rights in the matter. So called lay baptism is only the dire necessity under which a gross religious materialism is obliged to admit the efficacy of water sprinkling, and the mere lip utterance of holy words, *by any human being*—by even a Pagan or a Jew. Regenerating baptism is the very foundation on which the whole sacramental or sacerdotal system rests, the prerequisite which cannot be dispensed with, of confirmation, communion, orders, matrimony, &c. Let Mr. Hubbard say how it happens that the laity have no part in any of those other sacraments or semi-sacramental rites, if, according to him, they are almost *pari passu* with the priesthood in the fundamental one. 5. Mr. Hubbard says that surely none can hold the doctrine of original sin and deny baptismal regeneration. Yet that is done by hundreds, perhaps thousands, of the clergy of his own Church.

Broad Churchmen have the notion that they can sympathise with all forms of religious life. So the Dean of Wells became even somewhat effusive in his dealings with the Salvation Army. But he has found it will not do. His last very broad epistle has brought a civil but pretty vigorous reply from Mrs. Booth. "Mrs. Booth is utterly at a loss to understand, especially in responsible teachers of religion, that indifference, as it seems to her, on great questions of truth, which is so popular now-a-days, and which can embrace with equal friendship men who worship a Christ said to be materially present on the altar, and men who deny divine worship to Christ altogether." "Mrs. Booth has not the least sympathy with the modern mercy," which offers hope to those to whom Christ gives none. "She believes the greatest kindness to the sinner is to threaten" him with the awful destiny the Bible awards to human impenitence. She does not believe in teachers who "excuse disobedience," and "minify its consequences." On some other points she and Dr. Plumptre would accord. Mrs. Booth does not think that from the "scanty records of the New Testament" any definite form of church government is to be obtained; and she believes that in these subordinate matters the special guidance of the Spirit will not be withheld.

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A good deal of attention is being drawn to the unsatisfactory condition, religiously and morally, of the great English schools. A number of letters on the subject have appeared in the *Guardian*. They seem to indicate a state of things which may well give anxiety to Christian parents. One writer speaks "of the plague of wickedness which is destroying the souls of hundreds of our little boys, as each term brings new-comers to the schools." Another says, "The destroyer of souls is fearfully at work in our large schools." "Our hearts are pierced to the quick," says a mother, "as, term after term, we find the religion of home supplanted by a heathenish worship of mere Philistinism and animal prowess." "Swearing, filthy language, and serious outbreaks of lawlessness are not yet condemned by the public opinion which exists in many schools. . . . Do parents hand over to ordained masters their own authority and control during these critical years of youth, *only to find an utter blank of spiritual oversight?*" It may be well for rich Scotch people to take notice of this when they are making their plans for the education of their children.

The five missionaries who recently left for the dominions of King Mtesa are fairly on African ground, and pressing vigorously on to Lake Nyanza. They reached Zanzibar in the end of June, and by the 13th of July they were only five days distant from Mamboia, a Church missionary station. Their leader, Mr. Hannington, seems to be of the muscular type. The boat that took the party to the mainland grounded some distance from the shore; but he was in no difficulty. Putting his clothes in a bag, he plunged into the water and swam to land. The case of Selwyn shows that accomplishments of this kind, among a barbarous people, are not to be despised.

#### NONCONFORMISTS.

The Welsh Nonconformists have had something to rouse them a bit in the publication in Welsh of a homiletic commentary on the Gospel of Matthew by the Dean of Bangor. The English dignitary speaks plainly, if not wisely, in applying the Scriptures he explains to the times. His Nonconformist neighbours, who have given their support to the recent educational policy, are described as "walking in the footsteps of Herod, who had to establish his kingdom by sacrificing a host of little children on the altar of his ambition." As "a curse" for breaking the holy order of the apostolical succession, Christ has said to the Dissenters of the Principality, "Depart from me." The "tares of our Lord's parable" are in these days "the strange societies which have not sprung from the regular seed of the apostolic ministry." We hardly think that this is a style of homiletics likely to subdue or attract the lawless. It may injure the Church, but it will not damage dissent.

The Congregationalists have been for some time in no little anxiety in regard to the proceedings of France in Madagascar, involving as these

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do the interests of their great and successful mission in that island. On the ground of some old and apparently invalid claims, they have not merely taken possession of two islands near the Madagascar coast, but they threaten encroachments on the mainland, or even worse. The Jesuits are supposed to be at the bottom of it all. Elsewhere, too, the French are disposed, as it seems, to be mischievous. The Free Church Foreign Missions Committee have found it necessary to forward a strong representation to Lord Granville in reference to the New Hebrides, where missionary effort has been very successful. Republican France is no less ambitious, and not more scrupulous, than monarchical was.

The Baptists have got all the men they want for the Congo. They will shortly have eleven men at work. Two remain at San Salvador. From that to Stanley Pool the rest are planted two and two along the banks of the great river. The first station is Wanga Wanga, a little below the commencement of the cataracts. The second station is Bayneston, sixty or seventy miles up; the journey to it is made altogether by land. The third station is Manyanga, another sixty or seventy miles in advance. Between Bayneston and Manyanga the steel-boat is working, and the journey can be made almost entirely by water—a happy circumstance, as the people at this part of the river are troublesome. Another seventy miles takes to Stanley Pool, where, as we understand, three missionaries are to be placed, having at their command a steamer, the gift of Mr. Arthington of Leeds. This interesting little vessel will soon be launched. She is seventy feet in length, has two cabins, is surrounded by “wire network screens” strong enough and close enough to be a protection from “slugs, spears, and arrows.” She draws only a foot of water, and has steam-power enough to drive her faster than the fleetest canoes. It is hoped that she may be able to push on as far as the Equatorial Cataracts, and north and south up many of the Congo’s affluents. After her trial trip she is to be taken down and packed up in 700 loads, each sixty-four pounds weight, all which will have to be carried on men’s heads over “200 miles of mountain road” to their far away destination in Central Africa. Nor will the work even then be over. The putting together again the vessel’s *dissecta membra* will be a tedious and difficult affair. The Mission altogether is one of exceeding interest; and not the least matter of interest in connection with it, is the future of the *Peace*.

The Wesleyans have not given up their day-schools. They have between 800 and 900 of these, with 180,000 scholars, the cost of which is £217,000 per annum—£100,000 of that sum coming from Government, £90,000 from school pence, and £22,000 from private subscription. Their transference to School Boards is earnestly deprecated, even when they are contiguous to School Board schools.

The Wesleyan Methodist Sunday scholars number 830,000—an increase of 19,000 for the year. There are 6500 Sunday schools, with

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128,000 teachers and officers. These schools last year involved an expenditure of nearly £70,000.

### IRELAND.

THE tide has turned in favour of order, industry, and legitimate authority. The two great measures of the last session of Parliament are telling powerfully on the country. The farming classes are encouraged, are paying their rents, and either entering the Land Courts for a reduction of rent or entering into new arrangements with their landlords, and are settling down to the culture of the soil. The turbulent classes are feeling the supremacy of the law; crimes are less frequent; midnight marauding is felt to be not a very safe amusement. Trial by jury is vindicated. The fidelity and moral courage of Judge Lawson and of the jury who convicted the murderer Hynes have made a powerful impression, and still more so, the action of the Lord Lieutenant in resisting all remonstrance, and allowing the law to take its course. The idea so long fostered and propagated by a set of adventurers that the disaffected among the Irish race were able to cope with the force of Britain is utterly exploded. The doctrine that "England's difficulty is Ireland's opportunity" is proved to be a mere *brutum fulmen*. There has been no "*rising*," notwithstanding the withdrawal of troops to Egypt. The friends of order are beginning to lift up their heads and breathe freely. The firmness of the Executive in dealing with the metropolitan police has inspired confidence among all loyal men, and filled the National party (as they absurdly call themselves) with dismay.

At the same time we must not be too sanguine. It becomes us to rejoice with trembling. The so-called national party are exasperated by those very measures that are diminishing crime, restoring order, and stimulating industry. They find that the ground has been taken from under their feet. They find it difficult now to get up a cry sufficiently powerful to evoke the sympathy of the people. The result is that they become more and more violent. All moderate men and measures are to be thrown overboard. A new combination is formed to influence every constituency in Ireland, with the view of securing official position and influence for men of an extreme type. Agitation in this direction will be carried into every town in England and Scotland. Baffled and disheartened by the success of the measures of the Imperial Parliament, these men are determined to make the power of the Irish vote to be felt, and to be revenged on the party that has done so much to defeat their schemes and paralyse their action. They have still a large following among the most ignorant of the Irish peasantry, and among the Irish race scattered throughout the great cities of the Empire. Among other items on the programme is a set purpose to defeat every attempt at reform of the rules of Parliamentary procedure.

Whilst, therefore, we rejoice in the salutary influence of the imperial

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measures just now taking effect, we are far from believing that our troubles are over. The "National" party will die hard. They know that the majority of the Irish people are a gullible race, and that it will not be easy to extract the old grudge from their hearts. Presuming on this they will countenance the agitation so long as funds are forthcoming. The process will not last for ever.

I would like to call attention to one very gratifying result of the state of our country,—which has so stained our national reputation,—the striking contrast between the *North* and the *South* now presented to all intelligent men. Whilst the Romish portions of Ireland have been the scenes of crimes that have horrified the civilised world, the districts occupied by Protestants have been distinguished for order, loyalty, modesty, and a sacred regard for life and property. Whilst crimes that disgrace humanity have been rampant in Romish Ireland, no part of Her Majesty's dominions has been more peaceful, prosperous, and free from crime, than Protestant Ulster. The inference is irresistible. The logic of facts tells powerfully about Rome. Such facts our statesmen should read, mark, learn, and inwardly digest.

In the meantime influences are at work which inspire us with hope. These are for the most part noiseless, subtle, and far-reaching. The national system of *elementary* education is bringing some measure of culture to the door of the peasant in the most remote and secluded part of the land. The national system of *intermediate* education, by the honours and emoluments which it offers, is stimulating the youthful mind in a wonderful degree. Thousands of candidates for these prizes enter the list every year—Protestant and Catholic, male and female. The spirited competition thus created among the educated institutions of the country is very healthful. Then the Royal Irish University lately established, by throwing open its degrees to all comers, without necessity of attendance on lectures, has immensely widened the area of higher education, and made it possible for able and aspiring youths in the humblest walks of life to qualify themselves for positions of dignity and influence.

As to the religious condition of the country, Protestantism in the south and west is suffering in two directions. Many of the gentry are crippled in their means, and not a few of them have left the country. This cannot but tell injuriously on the Episcopal Church; several Presbyterian families from Scotland and Ulster, who had settled in the south and west, have been so discouraged by the state of the country that they too have left it, and this tells injuriously on our smaller congregations and mission stations. In the face of these discouragements, the priests of Rome become still more arrogant, and aspire to the complete and undisturbed possession of the whole land. At the same time they are fast losing hold of their own people. Influences are at work which tend to weaken the power of the priesthood. Agitation has roused the dormant intellect of the masses. Conscience is in some



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degree liberated and liberalised, and a spirit of inquiry evoked which it will not be easy to allay.

In the meantime our ministers and missionaries thinly scattered over these Romish districts prosecute their mission quietly, earnestly, and stand aloof from those political forces which are in such violent collision. Auxiliary to them the colporteur, freighted with his pack of Christian literature, traverses town and country, and receives a hearty welcome. It is a gratifying fact that while the spirit of rebellion was seething as it were under their feet, and the land filled with violence, no minister or missionary or colporteur of our Church has sustained injury or insult. God is breaking up the fallow-ground, and we are sowing the seed—sowing it, verily, in tears. May we not anticipate a joyous harvest?

The agitation on the subject of instrumental aid in worship has subsided. A few stray shots are exchanged, and the literature of the question is being circulated in a quiet way, but the agitation has spent its force. Whether it will gather strength and come rolling back with still greater violence remains to be seen. A few congregations have not submitted to the injunctions of the late Assembly, forbidding the use of instruments in public worship. In my next I hope to let your readers know what preparations are being made for the next General Council.

ROBERT KNOX.

## FRANCE.

DOCTRINAL TESTS IN THE PARIS PRESBYTERY—THE SITUATION OF THE  
"PARTI LIBERAL."

ECCLESIASTICAL news has, we suppose, its dull season, or "mortel-saison," as much as any other kind of intelligence, political or social. When the May meetings of our various agencies have sent forth their latest reports, when the summer sessions of our presbyteries and provincial synods have closed, when the rich, and even the poorer members of our town churches are trying to lay in a store of strength and good humour for the ensuing winter, by a view over the glaciers or a breath of the newly-mown hay, then even the French pastor tries to snatch a fortnight of well-earned rest, and if Church life goes on its way, ecclesiastical questions, at least for some weeks, remain dormant. Still there are a few items of news to be found here and there, and these I venture to offer to those who are interested in the progress of our old Reformed Church.

It will be remembered that the rationalistic majority of the Kirk Session of the Paris Oratoire had sent up to the presbytery the name of M. Vignié as candidate for the place of auxiliary pastor of that parish. M. Vignié, though adhering, we believe, to faith in the supernatural agency of God in the work of redemption, has been for many years associated with the rationalistic school of thought. Great interest was attached to the decision of the presbytery, which is, in immense

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majority, evangelical. Would M. Vignié give such solid assurance of his attachment to the doctrinal tradition of the church, that the presbytery could without hesitation sanction his nomination? or would he refuse to give any doctrinal pledges, and the presbytery cancel the nomination already made by the kirk session? The outcome of this difficult situation has been a compromise, and, as such, has failed to secure the approval of either party. M. Vignié has declared—and the Presbyterian Council of the Oratoire has agreed to recommend him this course—that his preaching and teaching shall be in accordance with the verities contained in the liturgies of the Church. The Liberals are somewhat alarmed by the fact that one of their leaders has submitted to a test imposed by an evangelical presbytery, and consider this step as a most dangerous concession from their point of view. Submission to a doctrinal test, however wide, leads logically to the acceptance of a church discipline, and to the recognition of a dogmatic authority of some kind, and the *raison d'être* of the *Parti Libéral*, as it styles itself, is thereby seriously endangered. On the other hand, many Evangelicals are dissatisfied with the extreme breadth of the test imposed by the Paris Presbytery. They point out that the National Synod of 1871 required from the ministers of the Reformed Church an explicit adhesion “to the great historical facts commemorated in the liturgies of the Church by the Christian feasts of Christmas, Easter, Pentecost;” and fears are expressed lest the test applied in M. Vignié’s case should permit great laxity of interpretation. Time will show whether these fears are justified. At any rate, it would seem that the “*Parti Libéral*” is growing weaker and weaker, and that the consciousness of this weakness is awakening in the minds of its representative men. By a logical process of evolution, the vague theism professed by its leading minds has dwindled into mere scepticism. One after the other, its chiefs have given up or are dropping all connection with religious or ecclesiastical questions. The arena of active politics, the bar, and even commercial pursuits, attract a large number from among them. A journal representing their tendency casts an envious but melancholy glance on the progress which the Reformed Church is making in the work of its reorganisation and the recovery of its autonomy. In one of its last issues we find the following remarks:—“The orthodox have adopted the right method for undermining the Liberal party. They are enlisting churches under the banner of their synods; they are placing in Liberal parishes pastors of their own persuasion to satisfy the religious wants of their adherents. If we do not take care, we shall awake one of these days to find ourselves entrapped in the meshes of the net. . . . We are wanting in cohesion, being soldiers without chiefs. . . . We shall no longer find men to fill the vacant ranks of our ministry. In its present disorganised state, our party cannot carry out those works without which a Church cannot exist,” &c.

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We have nothing to add to these declarations. They show, in a more forcible manner than any argument coming from the opposite side, where lies the solid ground on which, under God's blessing, stand our best hopes. The unswerving fidelity to the Scriptural standard which has enabled our Church to weather the storms of dire persecution in the past will be the source whence will be derived its spiritual prosperity and usefulness in the consensus of Christian communities for the future.

H. J. WHEATCROFT.

## BOHEMIA.

THE minutes of our last Synod are passed on to the Oberkirchenrath. Their first effect has been a feverish excitement among our opponents. And no wonder. There are men who like their office above everything, and if our enemies succeed in making a breach in the General Synod, they will have secured their own position, and peace will reign for a time. Indications of this are already on the horizon. By a misconception of facts, a fund raised by the Gustavus Adolphus Society in aid of infirm ministers and schoolmasters (about 65,000 marks, the half of which has been collected in Austria), is made the occasion for attacking the coveted autonomy of the Reformed Church. High-sounding words such as "endangered charity," "broken brotherly ties," "union of forces against Rome," "ecclesiastical tyranny concealed under the guise of Presbyterianism," are cast about to frighten the weak, and especially to drive Moravia—which proclaimed itself before the Second Council to be one body, both nationally and denominationally, with Bohemia, fighting along with her for self-government—from our side into the camp of the unionists, who are already styling our two Churches "The Protestant Church of the Augsburg and Helvetic Confession." But our autonomy has nothing whatever to do with the Gustavus Adolphus Society, of which we ourselves are members; nor does it interfere with the Lutheran creed or German nationality.

THE BAZAAR FOR BOHEMIA.—The idea of the scheme in aid of Bohemia was heard here with a glad surprise and deep thankfulness, a plaintive note audibly mixing with the joy—that we cannot so much as share the higher blessing of giving. Our continental Churches may remain for a time the burden of their ultramarine sisters ere they become fully equipped for their labours. The more spiritual these Churches become, the more they will feel their need of help; because their spheres of labour and the call to energy will always be far outstripping their material powers. For this reason we will believe that nobody will regard them with a frightened look and inward secret wish to get rid of them like evil spirits foolishly called forth by the necromancer. They are by no means obsolete and hopeless, though interesting, remnants of antiquity—no mere keepsakes. They are living branches of Christ's Church. Their condition may be very saddening, but no other Church

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would have fared better in their circumstances. The very best features of the most accomplished Church remain in them ; there are traces of Christ's beauty everywhere among them, but we could not say this of a lifeless body. They may thus seem a burden to many, but they must ultimately prove efficient helpmates to their sisters. A mission to the nations in which they are found—the evangelisation and training of Pagan Churches to their present condition—would cost immensely more than any amount of help now given to them. And then with their disappearance the pages of the history of the Reformed Church would lose the most sacred thrill. They are martyrs *par excellence*. This past of theirs is also a guarantee for the use of their gifts to become Missionary Churches themselves.

CHURCH EXTENSION.—Our mission work hitherto conducted in the form of preaching stations is about to bear fruits. Besides Auspitz in Moravia, there are three towns in Bohemia on the point of having organised congregations. The chief of these are Prelouc and Kutná Hora (Kuttenberg), the latter being the place that Dr. Alex. Moody Stuart longed to see adorned with a living congregation as a monument to the 5000 Taborite martyrs sleeping in its mines. The importance of a Protestant pulpit in a town with 16,000 Roman Catholics is obvious. I suppose it is a good method of evangelising Bohemia to endow the stations and such places as desire to form a new congregation. For, as we have learned by experience, it is the congregation that is protected by the law and can offer a shelter to the missionary, and not *vice versa*. Some of our congregations—huddled together partly by poverty (now kept together by custom), partly by former Governments who, had it been possible, would have opened for us one or two churches, with as many pastors, for the whole country—are unnaturally large, and cover a very extensive district which might quite well sustain two or three smaller congregations. There is no doubt that in every congregation with more than 1000 members very much is lying waste. Yet we have congregations with more than 3000 members, and only one pastor. All the smaller congregations are prospering better than these. This fact explains most of our frailties and infirmities.

STUDENTS.—The opening of the Bohemian University in Prague roused our students to form an evangelical association, which, in connection with the projected Home of Students and the Comenius Society, may by-and-by stop the religious indifference prevailing among our intelligent classes. It is necessary to exercise similar care of the students in the gymnasiums, now scattered throughout Bohemia and Moravia. There are about 250 of these students, almost all of whom are preparing for the university or the polytechnic. If we succeed in drawing them to a few centres with a pastoral charge, as is aimed at in Kolin (47 students) and elsewhere, it would lead to happy results. Alumniums, built on a solid Christian basis, will become very necessary in such places.

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**EVANGELICAL SOCIETY.**—In commemoration of the Toleration Centenary, our Evangelical Society opened an asylum for orphans by acquiring a cottage and some grounds in Telecí, a village on the Moravian frontiers, easily accessible from both countries. The Sabbath-school movement, fostered by this Society, is slowly but steadily spreading. There are now 80 schools with 200 teachers and 2500 scholars.

**RESTORATION OF CHURCH BUILDINGS.**—The beginning of the second century of our toleration is causing changes also in the outward aspect of our Church. The old Toleration churches are being renovated. On the 6th July, the day of the birth and death of John Huss, the first of these churches, opened on the same day in 1783, gave place to a new and nice building, after having been used for ninety-nine years, so brimful of tears, but also of rejoicings. A friend from Scotland, who was present, remarked that the old building ought to have been kept as a memorial for younger generations; but it was very ugly, the ugliest I ever saw, and people do not like to keep their dungeons, though they may have been unjustly confined within them.

**EVANGELISTS.**—A new advantage, or rather, a restoration of what was formerly enjoyed, has been conferred upon us by the final settlement of the question regarding the employment of evangelists, which has been under discussion at our State Offices since 1876. No evangelist was allowed to preach, even by permission or employment of a pastor. Preaching was said to be the office only of an ordained minister, and not of a layman; and accordingly evangelists, recognised or not recognised, were fined all the same for every time they were caught holding family worship or addressing a meeting. Remonstrances were vain. Prohibition is now at an end, and evangelists may freely be employed. The change may lead to the opening of several new churches.

V. DUSÉK.

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## HOLLAND.

### DEATH OF PROFESSOR VAN OOSTERZEE.

It is with an ever deepening sense of the loss to his family and friends, as well as to the whole Church of Christ, and to the Netherlands Reformed Church in particular, that we have to deplore the sudden departure of our highly valued friend Van Oosterzee. In his death a blow has been sustained by the Church of Holland, the full weight of which it is as yet impossible to estimate, and this at a time when the clouds of unbelief are thickening and darkening over the land. It is left for those behind to close their ranks for fresh conflicts over the spot where a true-hearted and mighty leader of the hosts has fallen. Our friend died in harness. Notwithstanding a complication of disorders, under which a heart less stout would have sunk, he continued to give his lectures till the close of the session, and kept up a communication with his friends by the agency of his secre-



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tary, after the use of his right hand had been already lost to him. At the close of the session he sought a brief respite at Neuenahr—where some brethren remember holding pleasant communion with him last year—and thence, about the last week of July, went to Wiesbaden. He seems to have derived some benefit from the change at first, and looked forward to a quiet month at Utrecht before resuming his academic labours. But the sovereign Disposer of His people's destiny willed it otherwise. Our brother was called home at the age of little more than sixty-five, in the forty-second year of his ministry.

A record of his closing hours is furnished by a minister (Rev. J. Post, of Goes), who happened to be visiting the same hotel in Wiesbaden. He found that Dr. Van Oosterzee and his wife were staying there, and soon sought an interview. On the following day, 28th July, he saw Van Oosterzee, and was much struck with the change which had come over him during the past two years. Van Oosterzee proposed a walk as far as some seats in the avenue, and they went out, our friend leaning heavily on the arm of his companion, and with difficulty dragging his feet behind him. The desired spot once reached, it was soon apparent that, however exhausted the body, the mind was as clear and the heart as warm as ever. Lucid and eloquent as of old was his speech as he talked with animation and warmth, among other things, of the lectures recently delivered by Kuenen in England, and further, on the things of the Kingdom of God. An hour passed quickly away, and the two wended their way back to the hotel. Who could think that this was his last walk?

The day was followed by a restless night. Next morning (Saturday, 29th July), the physician saw in our friend's condition matter for the gravest concern. Presently after, the patient sank into a lethargy, from which he never recovered. "With my wife I stood beside the bed of the dying man," says his friend. "His hand rested peacefully in the hand of his beloved wife. He hardly suffered at all; but who shall tell the grief of the wife who was so soon to become a widow, of the mother who saw the loved father passing away without one of the children being at hand?"

"At half-past nine the dying one opened his eyes, which had till then been closed, and looked upwards. For some moments he continued to fix his gaze on high, as though he saw something glorious there. Then the eyes gradually closed. The beloved had passed away, and with him so much."

The mortal remains of our friend were interred at Utrecht on the 3rd August, at noon, and were followed to the grave by an immense crowd, some heartfelt and appropriate words of consolation to the bereaved in the house of mourning being previously spoken by Dr. ten Kate of Amsterdam.

Professor Doedes, a very dear friend and colleague of the deceased, delivered the first address at the grave, saying, among other things:—

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"This was, and remained to the last, among all manifestations of respect and homage, the highest honour in the estimation of our friend now fallen asleep : to be a follower, disciple, and confessor of our Lord Jesus Christ, and to be named definitely after *Him* ; this he prized above all things. I have not this from hearsay, but can confidently attest it, as one who has been very intimately acquainted with our highly prized and beloved friend for many years. For a period of not less than forty-seven years I have stood at his side, have held communion with him, have laboured and striven with him, so that I am in a position to be well acquainted with him as well as it is granted to a mortal to be acquainted with his fellow-mortal. To be able to follow, serve, and confess the Lord Jesus Christ as his only Lord and Saviour, to be able to serve and glorify Him with his many gifts and talents—such was to the last his highest glory, delight, joy, and honour." He then dwelt on the incessant labours of our departed friend in the service of the Church of Christ and the works yet contemplated by him, his consecration to the defence of Christian *truth*, and not less to the advancement of Christian *love* and unity.

Dr. Theesing next spoke on behalf of Van Oosterzee's former congregation at Rotterdam, of the loss sustained by our friend's departure by her who had been his companion for forty-one years, and by the children who have been deprived of so tender and loving a father. "But great also is the loss for Holland, which bewails in his removal the loss of one of her foremost men ; for theological science, which he has promoted with such eminent gifts, with such abundant fruit that the profit thereof has extended to the remotest regions ; great also for the Netherlands Reformed Church, in which he has ministered for more than forty years as a preacher of the Gospel, and, as one called to train her future leaders, has served with undiminished zeal and unswerving fidelity. But what he was for the congregation at Rotterdam, in which I have the honour to serve in the Gospel, I feel impelled emphatically to express here. The rare gifts of eloquence bestowed upon him he ever employed to give a powerful testimony, with unflinching fidelity, to the most sacred principles. I stand here not to sound his praise, knowing how he would disapprove of this—how it would incur his strong disapprobation ; but I bear witness here of that which God gave, in him, for eighteen years in succession to the congregation at Rotterdam, which he served with great conscientiousness, and I am here, in its name, to thank and glorify God for that which He gave to it in giving him." Dr. Theesing afterwards spoke of the blessing he had derived from an intimacy of four-and-thirty years with the departed.

Mr. Van Hemert then paid an eloquent and loving tribute to the memory of his departed tutor, on behalf of the students at Utrecht, particularly the students of theology ; and Dr. Wolf, in the name of the congregation at Utrecht, of which Professor Van Oosterzee was a member, bore no less decided testimony to the worth of our departed

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friend. "Very many of you remember the day of his celebrating the fortieth year of his completed ministry.\* With what weakness of the body did he ascend the pulpit! But with what power of the spirit, nevertheless, did he, as before, so then also, give testimony to the riches of the grace of that God, who out of His fulness gives grace for grace to them that hope in Him! We saw the word of the prophet made good in him—"They that wait upon the Lord shall renew their strength." The address closed with appropriate words of consolation and encouragement to the mourners.

Dr. de Koe of Utrecht then spoke, in the name of the former students, of what the departed professor had been to them as a tutor and a friend; and, in their name, a wreath was placed upon the coffin by Professor Kruyf of Groningen.

Dr. ten Kate recited an appropriate psalm composed by him for the occasion, and Dr. Koningsberger of Utrecht spoke of the deep power of sympathy on the part of our friend, and of the joy and triumph of his present condition. Then followed Pastor Muller Massis of Groningen with some verses which worthily commemorated the services of the friend around whose grave he and the others were gathered.

The eldest son of the departed Mr. M. J. van Oosterzee, barrister at Utrecht, on behalf of his mother, brother, and relatives, thanked those present for the many expressions of sympathy, and breathed the hope of meeting with their beloved father before the throne of God.

The solemnity was brought to a close by the singing of Psalm lxxxix. 7, and afterwards the first verse of the same psalm—the hymn with which our departed friend began when he last preached in the church at Utrecht. A hymn was likewise composed by Hasebroek for the day of the funeral, beautifully appreciative of the character of this honoured servant of Christ.†

M. J. EVANS.

## Current Work of the Alliance.

### THE COUNCIL OF 1884.

MY DEAR EDITOR,—I thank you for calling attention to a defect in the organisation of the Alliance, which, although not formally stated at any meeting of the Council hitherto, has nevertheless been felt by many of those who, like yourself, have had to take part in the preparatory arrangements.

As you have stated, in the letter addressed to me, "two things seem to be indispensable to the success of our General Presbyterian Movement." These are—an executive officer and a literary organ. The latter, owing to your self-sacrificing labours, we have already in *The Catholic Presby-*

\* See *The Catholic Presbyterian*, May, 1881.

† We understand that Dr. Van Oosterzee has left an autobiography, which we hope to bring before the notice of our readers on its publication.

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*terian*, which, now, needs but a little effort on the part of our pastors and elders to secure for it a circulation which will place its future beyond peradventure. The former we have not as yet, except provisionally in the associate clerk, whose labours, together with your own, have contributed largely to the success of the meetings in Edinburgh and Philadelphia. The Council in Philadelphia felt that some official bond should be instituted to maintain some measure of organic continuity during the interval between the meetings; and the brother appointed has, by travel and correspondence, aided very much in the different departments of labour assigned to the *interim* committees. Of course, one cannot forestall, nor even forecast, the action of the Council; but it may not be out of place to suggest that the brother, who is conducting so much of the business provisionally, should be set free to devote himself exclusively to the executive business of the Alliance. The outline sketched in your letter is a very comprehensive one, and the filling of it up is quite enough for any man, however gifted, without the burthen of any other work. His present residence is too remote from the great centres of church life, but this could be easily remedied, if he were set free from his present charge in Quebec. Such an appointment, however, will involve an expenditure very much beyond the amount contemplated in the vote of the last Council for executive purposes; but the largeness of the sum will not, it may be safely assumed, deter the Churches of the Alliance from adopting the arrangement, once it is found to be necessary to its success. What are six or seven hundred pounds to an association representing over forty millions of Presbyterians?

Dr. Calderwood merits thanks for introducing the question of "The Future of the General Presbyterian Council." The two volumes, in which the proceedings of the two Councils already held have been published, constitute a lasting monument to the talents, learning, and piety of the Presbyterian Church. Dr. Calderwood brings out an important point when he says the Council must be more than an Evangelical Alliance. Hitherto it has been, in the main, an Evangelical Alliance. This it should still be; but it should be this and "much more." For the efficient discharge of this duty the Presbyterian Alliance possesses qualifications possessed by no similar organisation. The system of truth presented in the *Consensus* of the doctrinal standards of the Churches of the Alliance is to the defenders of Christianity as the munition of rocks. Its inner harmony, its logical consistency, its consonance with the findings of man's moral nature, and with all that science and philosophy can claim as established verities, impart to it an awe-inspiring power which have made it the dread of infidels and atheists in all their attacks upon the Christian faith. No other system of doctrine awakens the antagonism of the natural man to such intensity of opposition. Its doctrines of the absolute sovereignty of God; the guilt and helplessness of man; the vindictory justice of God, viewed as an essential attribute; the consequent necessity of the substitution and expiatory sufferings of

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Christ, and the justification, as distinguished from the mere pardon of the believer; the office work of the Holy Ghost, whereby the purchased redemption is applied to men dead in trespasses and sins, and held under the bondage of the powers of darkness—these great central, all-determining truths, which constitute the leading features of the Presbyterian system of doctrine, are just the truths which human nature, in its unregenerate estate, cannot away with, and is ever challenging and gainsaying. The history of the Pelagian and semi-Pelagian controversies furnishes abundant illustration of the truth of this averment, and warrants the conclusion that the Presbyterian Alliance must regard it as one of its primary functions to expound and defend these essential elements of the faith once delivered to the saints, and restored to the Church by both branches of the Reformation. To some extent this is done by the Evangelical Alliance, but the limitations imposed by the concessions necessary to the harmonious working of that institution must necessarily affect injuriously the clearness and fulness of the doctrinal expositions, and the force and conclusiveness of the defence. Even though the Presbyterian Alliance should achieve nothing beyond a clear systematic exhibition and defence of that system of Gospel truth which broke the power and overthrew the dominion of the Papacy in Europe at the time of the Reformation, it were well worth all the labour and cost involved in its original organisation and subsequent administration.

With regard to the formulating of a *Consensus* of the Creeds, as the Alliance has been entered into on the assumption that a *consensus* already exists, there would seem to be no insuperable difficulty in ascertaining the points of the alleged Symbolical agreement. It must be borne in mind that the professed basis of the Alliance is not simply one of *regimen*, but one of doctrine as well. Apart from such a *consensus*, it would seem difficult to vindicate the conception of the Alliance itself, or to justify the labour and expense connected with its inauguration and development.

As regards the relations of the Alliance to the Churches represented by it, and to other evangelical Churches, on the one hand, and on the other, to the external unevangelised world at large, they may be illustrated by the relations subsisting between the Congress of the United States, and the individual States, and those which the Congress sustains to other national governments. The Constitution of the United States simply secures to each State a republican form of government, allowing the individual State to manage its own internal affairs, and taking cognisance only of its relations to the other States of the Union, and of the relations which the several States in their entirety, and in their individuality, sustain to the outside world. As the framers of that Constitution were largely indebted to the free representative governmental system which they found working so efficiently in the Presbyterian Church, the Alliance may not be acting unwisely if it reciprocate the compliment, and carry out and complete its



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own representative system by giving to its Council powers and prerogatives akin to those possessed by the National Congress of the United States of North America. Of course, these powers and prerogatives being ecclesiastical and not civil, spiritual and not temporal, would require to be defined and limited, and bounded by the idea of the spiritual organisations over which they are to be exercised, and the principles of Church government revealed in the Word of God ; but, with these qualifications, the Congressional element seems as necessary to Presbyterianism as it is to the system of government embodied in the constitution of the United States. In fact, the framers of that constitution have revealed a more thorough insight into the fundamental principles of our system than we, the representatives of it, have shown in our practical working of it. There would seem to be no doubt that the representative principle, together with the fundamental fact of the unity of the Church, demands an Ecumenical Assembly, provided the convention of such an Assembly be possible. This possibility you, Mr. Editor, have put beyond the pale of controversy. While many have spoken of the desirability of a Presbyterian Alliance, you have taken action and rendered the Alliance a grand historic reality. With the Alliance, whatever its "future" may be, the names of Blaikie and M'Cosh must ever be associated as, under God, the impulsive and efficient causes of its origin, and hitherto of its success. The movement you have so auspiciously inaugurated, however, still lacks, it is respectfully submitted, that key-stone without which the great arch of our common Presbyterianism cannot be regarded as either stable or complete. Doubtless local jealousies and circumscribed conceptions of the Scriptural ideal and goal of the Church of Christ may retard the realisation of our principles in an organic union of the Churches represented in the Alliance. Human nature in its present state is rather Congregational than Congressional. Nevertheless, the grace of the Church's Head is counter-working this untoward element, and the severed members of the Presbyterian host in all lands are coming together, bone to his bone, giving promise of a future for our Alliance which, when it comes, will be as life from the dead. Let us pray and work for that glorious result.

Valuable suggestions regarding the programme for the forthcoming Council in Belfast have already come to hand ; but many members of the Programme Committee have, thus far, not made returns. The Convener will feel greatly obliged if the brethren will forward their criticisms and suggestions, as requested in the draft programme, at their earliest convenience. As this programme is to determine the entire business of the Council of 1884, and perhaps the future of the Alliance itself, the Convener, deeply impressed with the responsibility of his position, would invoke the co-operation and prayers of all the brethren to whom copies of the draft programme have been sent.

ROBERT WATTS.

COLLEGE PARK, BELFAST, 11th Sept., 1882.